

AMERICA

Are We Headed for A Boom—and A Bust?

BENJAMIN L. MASSE

Farmers and Labor

WILLIAM J. GIBBONS



Needed: Catholic Scholars

J. PLEASANTS and B. BAUER

Catholic "Stars" in Science

VINCENT BEATTY

THE POPE WRITES TO AMERICA

Excerpt from the Pope's Letter to our Editor

WE have used more than one occasion to call the attention of statesmen and leaders in the social and economic field to the cankers that weaken the body politic in its national and international life. A State Absolutism that recognizes no superior law obliging in conscience and imposing even on the State respect for every person's natural rights; an exaggerated nationalism that would close its eyes to the unity of the human family, and the moral necessity of man's social development reaching its perfection in a world-family comprising all free and sovereign peoples; racial injustices that often brand the guilty with a sin akin to fratricide; economic selfishness, whether national or individual, that makes it impossible for an honest, faithful workingman to provide a decent home for his family, to fill that home with the joy and laughter of children growing up and being educated in healthy surroundings, and to ensure his family's future against the more burdensome effects of hard times, sickness and old age: these are some of the false principles and evil practices which disrupt harmony within a nation and shatter a weary world's hope for peace.

READ

the autograph letter of
the Holy Father to our
editor on

STATE ABSOLUTISM

NATIONALISM

RACIAL INJUSTICE

ECONOMIC GREED

—"false principles and
evil practices which dis-
rupt harmony within a
nation and shatter a
weary world's hope for
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COMMENT ON THE WEEK

Father Wynne's Seventieth Jubilee.

Twenty years ago, when Father John J. Wynne, AMERICA's founder and first Editor-in-Chief, celebrated his golden jubilee as a member of the Society of Jesus, only a diligent historian could sum up even the main things that could be narrated of his incredibly fruitful life. In addition to his achievements as an editor and man of letters, there stood his great monument, *The Catholic Encyclopedia*, which he had planned, organized and carried editorially to a successful conclusion. Now that he has completed his seventy years as a Jesuit, on the Feast of St. Ignatius, July 31, 1946, the monuments of his literary and apostolic zeal have grown to still higher stature, while his work for the canonization of the saintly Indian maiden, Kateri Tekakwitha, completes his lifelong labors as historian and Vice Postulator for the North American Saints and Martyrs. Before any of our present Staff were born, Father Wynne, you were already marching as a uniformed soldier in Christ's army of apostles. May the glorious friends you have made for yourself and for all of us in heaven, obtain for you a full spiritual harvesting, and the grace for us to live up to the great traditions which you laid down for all successors.

The Soviets and the Church. From all parts of eastern Europe comes evidence that the Kremlin is aiming at nothing less than the destruction of the Catholic Church. First there was the "schism" in the Ukraine, engineered by a few apostates and the NKVD, by which the Church's organization in that country was smashed and the faithful, willy nilly, made Orthodox overnight. In Hungary the Prime Minister, fearing the wrath of Soviet General Spiridov, has dissolved the Catholic Boy Scouts, the Young Catholic Farmers and other Catholic societies, and seems to be moving upon *Actio Catholica*, the chief Hungarian Catholic lay organization. There is the usual cry that the clergy are engaged in "anti-Bolshevik propaganda"—a phrase which means whatever Moscow's Humpty-Dumpty wants it to mean. In Poland a "Polish Catholic People's Church" is being organized under Stephen Matuszewski, a for-

mer priest who in 1930 was forming communist cells in his school. And on July 23 Camille Ciarra wrote from Bari, Italy, that "Tito's Government in Yugoslavia has embarked upon an anti-Catholic policy based on terrorism that not only is stamping out religion in all its forms but extends to the assassination of priests and nuns throughout the country." From April, 1944, to May, 1946, he said, "230 priests had been assassinated, 198 of them shot dead without trial." Evidently Stalin, who can negotiate with the democracies, cannot do business with the Catholic Church. For the Church will not compromise on its basic principle of the spiritual dignity and rights of man; and its centuries-long experience with tyrants often alerts it to impending attacks on those rights and renders it intransigent where a secular power would too easily compromise. When the western world finally decides to stand on the fundamental principles of human freedom, then will come the showdown with the Soviets.

Mr. Pauley on Reparations. Ambassador Edwin W. Pauley's pithy report to President Tru-

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man makes three points: 1) There have been no substantial industrial removals from the Russian zone in Korea; but industrial recovery is stalled by "the iron barrier of the 38th Parallel." That must be removed to allow interdependent industries in the north and south to get into effective operation. 2) By contrast, Manchuria was picked clean by the Russians before they left. "The lives and welfare of 900 million people," said Mr. Pauley, should have benefited by these plants. In my opinion it will be at least a generation before the peoples of this area will regain the opportunities they lost by reason of these removals." 3) The reparations program in Germany has bogged down because the zone commanders do not know whether the Potsdam agreement to treat Germany as an economic unit is to be honored or not. A zone commander cannot settle the kind or amount of machinery to be removed from his zone until he knows whether it is to be a unit in itself or part of a whole Germany. "We must see to it," says the report in conclusion, "that the nations of the world do not play the fatal game of power politics with Germany and place her in the position where she can offer the might of Europe to the highest bidder." Unless the signs are very misleading, the bidding has begun; the sooner it is stopped, the better.

OPA Redivivus. With the compromise bill extending OPA for another year, which came from a Senate-House conference, nobody seemed satisfied. Said Representative Wright Patman, summing up the measure very neatly: "Although it is not good enough for proponents, it is not bad enough for opponents of price control." With his relatively optimistic estimate, however, that "it won't hold prices down where they were, but it is sufficient to prevent runaway inflation," not everybody agreed. Some observers, pointing out that even before its three-weeks' suspension OPA was fighting a losing battle with the black market, doubted whether the revived agency would command sufficient public respect to guarantee enforcement of price ceilings. If this estimate is correct, the main defense against runaway infla-

tion will continue to lie in the self-discipline of farmers, workers and businessmen, and in the good sense of the consuming public. OPA Administrator Paul Porter has announced that the compromise measure is "better in many important and material respects" than the ripper bill which President Truman vetoed on June 29. Since Mr. Porter's word carries great authority on this matter at the White House, chances are that the President will sign the bill, albeit without much enthusiasm. The public will understand, if prices get out of control, that the main responsibility lies not with Mr. Truman but with the Republican-Southern-Democrat coalition in Congress.

Tragedy in Palestine. Irgun Zvai Leumi terrorists have again damaged the Jewish cause by what amounts to mass murder in Palestine. Additional harm derives from the fact that more extreme Zionist propagandists here practically invited the Palestinian Jews to have recourse to violence, on the ground that the British Foreign Office understands no other language. Strange thing is that in the latest use of violence it was not British officials and army personnel who principally suffered but innocent civilians, including an American correspondent by no means unsympathetic to the Jewish plight. This recourse to "total" war by a private group will win friends nowhere and solve no problems. Such violence is born of despair. Hopes and plans are evidently considered shattered by many in Palestine, and nationalist propaganda has stirred them to fever pitch. It is not all their fault. Racism is not dead, as recent anti-Jewish outbreaks in Europe have indicated. The emigration issue remains unsettled, and the memory of cremated relatives and friends is not calculated to pacify. Some workable solution must quickly be found, but as Gandhi, exponent of passive resistance in India, recently pointed out, unreasoned violence will not solve anything. It only encourages the suspicion that certain elements of the Zionists are no more responsible or politically mature, despite superior material culture, than some Arab extremists who would resort to the same means if they got the chance and had hope of success. Zionism is now in the difficult position of having to prove the possibility of peaceful government in Palestine.

Marshal Zhukov Goes to Odessa. The terse Moscow communiqué dealing with the transfer of Marshal Zhukov to the Ukrainian port of Odessa on the Black Sea is a diplomatic puzzle for the capitals of the world. A hero—and the most celebrated and most decorated soldier of the Soviet

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Union—he was made commanding general of the Red Army Ground Forces only last May. It is almost impossible to make any diagnosis of Soviet policy on the basis of the Soviet news communiqués. One can safely say, however, that some important developments are taking place within the Soviet Union. Possibly Zhukov went to the Ukraine to “pacify” rebellious Ukrainian nationalists, who are reported to be still waging their relentless struggle for a complete emancipation of their country. But why not to Kiev, Kharkov and Poltava, the old centers of Ukrainian separatism? Then again, Zhukov may have been removed from Moscow in one of the periodic Soviet housecleanings; Stalin cannot tolerate a light brighter than himself, as witness the case of Marshal Simon Timoshenko, defender of Stalingrad, who abruptly “disappeared” from public life. Moreover, it seems that Marshal Zhukov came to be considered too “pro-American” (as a friend of General Eisenhower), an attitude at the present time not popular in the Soviet Union. But those who profess to know Soviet foreign policy are wagering that Odessa will be a springboard for an offensive against Turkey and the Near East, should the Soviet Union decide to “liberate” the Kurds and bring Turkey into its orbit. The Moscow press displayed marked interest in the elections that took place last Sunday in Turkey.

Whither PAC? The death of Sidney Hillman has brought about important changes in the higher echelons of the CIO’s Political Action Committee. The top governing committee has been broadened and now includes the President and Secretary-Treasurer of the CIO, Messrs. Philip Murray and James Carey, and the nine CIO Vice Presidents. This gives the so-called Right Wing a comfortable majority. The actual administration of PAC has been placed in a five-man executive board, with Jack Kroll, a Vice President of the Amalgamated Clothing Workers and lifetime associate of Sidney Hillman, as director. The other members are the Secretary-Treasurers of four large CIO unions—David J. McDonald of the Steelworkers, Julius Emspak of the Electrical Workers, George F. Addes of the Auto Workers and William Pollock of the Textile Workers. In CIO circles Emspak is reputed to follow the Communist Party line, and Addes depends on the Communists for support in UAW politics. The other members of the executive committee are right-wingers. While it is yet too early to assess the effects of Hillman’s death on the PAC nationally, it appears very probable that the American Labor Party is headed for the rocks.

The collaboration between the Amalgamated and the Communist-dominated New York City CIO Industrial Council has always been uneasy and full of suspicion on both sides. Even before Hillman’s death, the CP’s anti-Truman campaign had caused relations to become more than ordinarily strained. If Hillman had lived, an open break in 1948 could hardly have been avoided. Now the break may come sooner, depending on the state of U. S.-Soviet relations.

Wheeler and the Labor Vote. From time to time, and with increasing frequency as elections draw near, conservative-minded columnists and editorial writers indite pieces about the growing power of organized labor. The purpose of these essays is to scare the upper third and a good part of the middle third out of their wits and into the polls. No doubt, organized labor has vastly increased its economic power during the past decade, but in any showdown fight with organized management it wouldn’t have a chance. And the political power of unions is certainly less than their economic power. Perhaps if organized labor were united, this would not be true. But organized labor is not united, and probably will not be for some time to come. The result is that there is no such thing as a solid labor vote, as was strikingly revealed two weeks ago when U. S. Senator Burton K. Wheeler was defeated for renomination in the Montana primary. Although warmly supported by AFL President William Green and all the Railroad Labor Organizations, except two, Senator Wheeler obviously lost a good part of the “labor vote.” Much of it went to his victorious opponent, Judge Leif Erickson, who was backed by the CIO and the Railway Trainmen. The facts of political life being what they are, supporters of the *status quo* can go peacefully to sleep at night, without any fear lest they wake up in the morning to find labor leaders running the country. Conservative columnists should quit scaring the gullible public.

The Pope and Arthur Greiser. The Holy Father’s action in asking clemency for Arthur Greiser will have sinister connotations only for those who are determined to see political significance in the Vatican’s every action, or who have forgotten the necessity of the great Christian virtues of mercy and charity. That the Pope was not blind to Greiser’s crimes is evidenced by the fact that even in his appeal for clemency he characterized Greiser as “an arch-foe of the Church.” Pius XII has made it clear on more than one occasion that crimes against humanity and interna-

tional law must not go unpunished. The punishment of such crimes is the duty, not of the Pope, but of the Allies and the Allied governments. Strict justice requires, as far as possible, the equation of the punishment with the crime. Mercy is, by its very nature, a derogation from strict justice—the inflicting of a lesser punishment than the crime calls for. It is not granted for any merits of the criminal, but for a higher good—which might well be the recalling to a war-inflamed world that justice is not enough, that unless charity have a large place in the relations of peoples we shall not have peace. It is striking that the Pope should have appealed to that people which of all the peoples of the world has been most cruelly treated by its foes and its friends. He appealed to a great and long-suffering Catholic people to do what must seem foolish in the eyes of an unbelieving world; but what is in reality the sublime folly and inscrutable wisdom of the Cross, taught to men by Him who said: "Father, forgive them."

The Invisible Picture. To unobservant or the casual eye it appeared an attractive photograph of a splendid, intelligent-looking group of some sixty Catholic laymen, who had just been making their closed retreat at the Bishop Molloy Retreat House in Jamaica, N. Y., under the skilled direction of Father Cosmas Shaughnessy, C.P. Their faces, radiant with a light that did not come from the earthly sun, gazed straight at the photographer: men from all over the big Metropolitan District. Among them were several Negroes. But the "gazing" was an illusion. No one in the picture has seen it, save the two retreat Fathers, for every man pictured, except these two, was blind. This was the fifth year that the Passionist Fathers of Jamaica have conducted their annual retreat for the blind men of New York and vicinity. These men were blind, too, to the petty meannesses which divide even Catholics and try to creep into the very sanctuary. But in all other respects they saw what many a self-satisfied seeing eye fails to discern: the intoxicating brilliance of Christ's Faith and Christ's day-by-day companionship. There are millions who, if they but sensed a bit what those blind men see, would rather share a brief shadow with them than survey the whole world and all its glory.

Immigration Can Help. The continued nightmare of the problem of Europe's displaced persons was brought startlingly to American Catholic attention by a New York *Times* dispatch on June 30, which declared "UNRRA Won't Feed Non-Jewish Groups." This was taken to mean that

"further aid to all non-Jewish Poles, Yugoslavs and other nationals of United Nations countries in Germany as displaced persons would be refused unless they consented to return to their former homes." This, it was thought, would effect mainly some 200,000 Poles, a majority of whom are Catholics. Fortunately, after Mr. LaGuardia had professed not to understand the UNRRA directive, which issued from the German headquarters, the complete text was obtained by NCWC, and it turns out that what the directive intended was to remove from UNRRA aid *only* non-European United Nations nationals. The dismay occasioned by the hasty misinterpretation of the order which appeared in the American press does serve to underline, however, the plight of these unfortunates. More, it gives point and urgency to the suggestion made by Mr. LaGuardia in a press conference on July 10 that a six-months' pooling of all unused immigrant quotas be effected. He estimated that some 120,000 visas were now available, and contended that if the United States would take the lead in opening its quotas, other nations would speedily follow and the "hard core" of unrepatriables could be resettled. This is a practical step to be urged upon our State Department for early and earnest consideration.

Control of the Atom. "Firing time, ten seconds . . . firing time, five seconds . . ." The voice, impersonal and inexorable as the voice of doom, told off the moments before the deep-throated roar that signaled the fifth unleashing of the atom bomb. And as the quick staccato of typewriters in the newsrooms of the world beat out the story of the fiery mist over Bikini Atoll, other typewriters in those rooms were beating out a story, less spectacular indeed, but vastly more ominous for humanity. Russia had flatly, absolutely rejected the abolition of the veto in regard to international control of atomic energy. Square in the path of control, Mr. Gromyko set the road-block of national sovereignty. If one of the Big Five chooses to violate its agreement on atomic energy, it must also have the privilege of vetoing any effective action against itself. That means, if human speech and human reasoning mean anything, that there will be no effective control. During the past year the atom bomb has been blasting away the outmoded ideas of absolute sovereignty from many minds. Many see clearly today that the world will not be safe or free from fear as long as unlimited sovereignty co-exists with the atomic bomb. Too many—and not only in Russia—have not learned that lesson. We must all learn it or perish.

WASHINGTON FRONT

IT WOULD BE inaccurate to say the investigation of Rep. Andrew May's antics is merely a surface scratch in a situation that goes much deeper. The fissure is a sizable one. But the insiders say there is substance for many more revelations—though perhaps less spectacular than this study of a Congressman's relations with the Garsson paper empire—if the spotlight is left on.

The whole investigation underwrites again the value of congressional probing as a means of letting the people know what goes on in their government.

It is true that there have been abuses of the congressional investigative power and, in one field of legitimate and needed investigation—subversive activities—the value of what was done was sabotaged by the demagogic Martin Dies.

But many have been of great value—those which dissected pre-1929 financial market abuses, the LaFollette "Little Steel" strike investigation of 1937 and, of course, the Truman-Mead committee delvings into the conduct of our national defense.

Recommendations for new legislation will come out of the Mead committee's present work. It probably will be urged that defense-procurement agencies be staffed even in peacetime with expert contract-renegotiation units and that there be more stringent policing of arms-contract awards at all times. A full report on war profits probably will be forthcoming.

Toward the war's end there was increasing disposition to dissolve the aura of military omniscience grown up since 1941—the notion that in wartime the military must be allowed to run the war and that it was presumptuous of civilians, including Congress, to ask questions. Now, when questions are asked, some of the military people are made to look foolish, along with the pride of Beaver Creek, Ky.

Whether Mr. May will be forced out of Congress is uncertain as this is written. The House is reluctant to take the unpleasant action of expelling a member. And while the reports of the Congressman's actions have shocked the country, there is a question as to whether the good Kentucky folk may not rise up and try to vindicate their man by re-election. Bilbo and Talmadge are still riding, after all.

CHARLES LUCEY

(While Father Parsons is absent in Europe, this column is being written by Mr. Charles Lucey of the Washington office of the Scripps-Howard papers.—EDITOR.)

UNDERSCORINGS

HOLY TRINITY PARISH, Washington, D. C., is not only the oldest in our capital city but is so closely linked in its founding and first years with the early American hierarchy that the story of its 150 years, *History of Holy Trinity Parish, 1795-1945*, put together by Father Laurence J. Kelly, S.J., has a wider than local interest.

► The first Archbishop of Baltimore, Most Rev. John Carroll, purchased the ground for the parish in 1789 and appointed Father Francis I. Neale, S.J., its first pastor. As his assistant for some years, Father Neale had his brother Leonard, who became the second Archbishop of Baltimore on the death of Archbishop Carroll. Father Francis Neale's pastorate at Holy Trinity lasted 27 years. In 1817 he retired in favor of Father Benedict J. Fenwick, later president of Georgetown University, second Bishop of Boston (1825-1846), founder of Holy Cross College, Worcester, Mass.

► The parish has had 33 pastors in its 150-year history. Its plant comprises a church, rectory, grade school, high school and auditorium. The *History* lists the names of 28 (an incomplete record) who entered the priesthood and 52 who entered various sisterhoods from the parish.

► August conventions: 15-19, 91st annual meeting of the Catholic Central Verein of America, Newark, N. J.; 19-24, Summer School of Catholic Action, Fordham University, New York; 23-26, St. Vincent de Paul Society and National Conference of Catholic Charities, St. Mary's College, St. Mary's, Indiana; 26-31, Summer School of Catholic Action, Chicago (2nd session).

► At the June convention of the Catholic Hospital Association it was reported that 552 Catholic hospitals had drawn detailed plans for expansion. Of these, 96 propose additions to, or major substitutions for, existing facilities; 192 have projects for enlarging bed capacity, and 60 are planning general plant developments. Cost of the contemplated projects will run to \$148,783,000.

► A summer institute, under the aegis of the Catholic Biblical Association of America, will be conducted at Niagara University from August 15 to 25. There will be lectures on Biblical Archeology by Dr. William F. Albright; on the Parables by Father James M. Vosté, O.P.; and on the Wisdom Literature of the Old Testament by Fathers M. J. Gruenthaner, S.J., John J. Collins, S.J. and Patrick W. Skehan. A number of Protestant scholars have signified their intention of attending the institute, whose aim is to keep scholars and teachers abreast of latest developments in Biblical investigation.

ARE WE HEADED FOR A BOOM—AND A BUST?

BENJAMIN L. MASSE

DURING THE WAR Dr. Gunnar Myrdal, the famous Swedish economist, spent some time in this country studying interracial and economic problems. On his return home, in a speech that received little publicity over here, he told the National Economic Council of Sweden:

It is to be expected that America after the end of the war will experience a high degree of economic unrest. It is possible that a "sellers' market" will be established so generally as to avoid an immediate postwar slump. But probably within the period of let us say from half a year to three years, this development will change over into a slump. This crisis may turn out to be a culmination of the deflationary crisis of the early 'twenties and the gigantic crisis between 1929 and 1932. The economic development of America is going to have serious repercussions on the whole world.

It might surprise the average reader to know how many European, and American, economists share Dr. Myrdal's premonition of a postwar American slump. As to the duration of the "sellers' market" they differ among themselves, some conceding farmers and businessmen a longer spree than Dr. Myrdal allows; but that the spree will one day end in a splitting headache, which will cause sympathetic headaches all over the world, they are generally convinced. By 1950, most of them opine, the grim days of the early nineteen-thirties will be here again.

To many of them the prospect is frightening, for what is at stake this time is not mass unemployment and the ordinary hardships of a depression—bad as these are—but the winning of the peace, the preservation of economic freedom, and even the future of civilization itself. Dr. Myrdal's remark that "the economic development of America is going to have serious repercussions on the whole world" is a classic of scholarly understatement. A postwar slump in the United States will hit the world with all the annihilating force of an atom bomb.

For the situation in the world today is simply unprecedented. Never before have so many millions of people been hungry, and so many millions more been on the ragged edge of starvation. Never before has there been such large-scale ruin, such destruction of national economies, such political instability and social anarchy. Even if there were no ideological and revolutionary factors to complicate the situation, the task of economic rehabilitation would surpass anything the world has ever known.

But ideological and revolutionary factors are involved, and they cannot be ignored. Over the hungry, war-weary world falls the alien shadow of the Kremlin, already fishing in troubled waters and prepared, in the event of a world breakdown, to exploit the misery and desperation of the people who want only bread and peace. In one sense the war changed the world beyond recognition; but in another sense it scarcely changed anything at all. The supreme issue today remains what it was in 1939; only the actors have changed and some of the scenery. The world must still choose between freedom and slavery.

The fact that the choice is presented mainly in economic terms does not argue the supremacy of the material over the spiritual. All human experience confirms the words of Jesus Christ, that man does not live by bread alone. But it confirms, also, that without bread man cannot live at all. That is why the prospect of an American depression is so frightening right now. As long as the slightest hope exists, normal human beings will never accept the totalitarian slavery of the Kremlin, but hungry and hopeless men, men sunk in despair, are not normal human beings. To keep a ray of hope alive, to feed the hungry and help them rebuild their ruined homes and fields and factories, that is the great mission of America today. And an America mired in depression cannot accomplish it.

What are the chances, then, of avoiding a postwar slump that would have such tragic and worldwide consequences?

First of all, history furnishes plenty of support for the prophets of doom. War breeds inflation as a swamp breeds flies; and after the boom comes the inevitable bust. Remember the pattern of World War I? Between the summer of 1914 and Armistice Day, 1918, the cost of living increased sixty-three per cent. But that was only the beginning. After a slight and momentary break early in 1919, prices continued to advance and, by the end of May, 1920, the cost of living had more than doubled over pre-war levels.

In June the bubble broke and disaster encompassed the whole economy. Within five months non-agricultural prices tumbled twenty-five per cent, and within a year farm prices dropped fifty-four per cent. In the course of the debacle, hundreds of thousands of farmers lost everything—lands, homes, savings; and throughout the next two decades agriculture remained a government-nursed sick chicken.

Results to business were no less catastrophic. During 1921-22, more than 43,000 industrial and commercial firms failed for a total loss of \$1.25

billion. Business inventories were written down to the tune of \$11 billion. Five million workers, many of them war veterans, lost their jobs, and wages fell by nearly \$5 billion.

Unlike agriculture, it is true, business made a dynamic comeback, and in the middle and late 'twenties reached record heights of prosperity. But the bottom fell out for good in 1929, and it stayed out, despite lavish government spending, until bombs falling on Warsaw ushered in another era of prosperity—and a second World War.

It is possible to argue, as some few writers do, that no great similarity exists between World War I and our position today, and that, as a consequence, prophecies of doom based on what happened then may well turn out to be false. This time, they assure a jittery public, we managed our affairs more prudently. We made an intelligent effort to keep inflation within bounds—the Stabilization Act of 1942—and to a considerable extent, despite terrific pressure, we succeeded. From August, 1939, to June, 1946, according to the U. S. Bureau of Labor Statistics, the cost of living advanced only 32.9 per cent. Contrast this with the sixty-three-per-cent increase from the outbreak of war in 1914 to Armistice Day, 1918.

Admittedly we did a better job of inflation control during World War II than we did last time. But the war, economically as well as legally, is not over yet. The sharpest advance in World War I living costs occurred not while the war was on but during the first eighteen months of peace, *And there are signs that the same fatal pattern is emerging again.* On June 30, the Office of Price Administration lost its powers over prices. In less than three weeks the prices of twenty-eight basic commodities jumped 25.2 per cent, more than twice as much as they rose under OPA controls during the three-year period from May, 1943, to June, 1946. What will the situation be in six months?

But the optimists have an answer to this one, too. "Sure," they say, "prices stepped ahead a bit when the OPA rested on its oars, but this is a temporary phenomenon and pretty soon prices will level off about ten or fifteen per cent above the wartime peak. Don't forget that our business leaders have more economic 'savvy' than their granddaddies, that our industrial machine is much more productive now than it was in 1919, and that the American people have greater savings to cushion whatever deflation may ultimately be necessary to correct unsound conditions."

Maybe so. But when the deflationary slide begins, the suffering peoples of the world, not to mention our own people, would feel better about

it if we had a well-thought-out plan to deal with the situation and did not have to depend on such imponderables as the "savvy" of business leaders and the savings of consumers. If the slide goes too far and becomes a depression, what then? We were still trying vainly to lick the nineteen-thirty depression when a voracious war machine, financed largely by debt, came unexpectedly to our rescue. In 1939, let it be recalled, the national income was only \$70 billion and nine millions were jobless.

This brings us to the second argument on which the prophets of doom rely—the inability or unwillingness of the business community to do anything about the boom-bust cycle.

In the popular imagination, economists are represented as highly unrealistic fellows with an almost monastic detachment from the world outside the academic walls. While one can find a scholar here and there who does conform to this type, the average economist is a fairly hard-bitten individual who has few illusions about the behavior of human beings in the marketplace. If many economists are betting on a bust, it is because they have little confidence in the ability or willingness of businessmen to resist the blandishments of inflation. And in the self-control of farmers they have even less confidence.

While these economists approved the appeal of the National Association of Manufacturers, following the suspension of OPA, for "industrial statesmanship," they did so with a generous dose of skepticism. To many rank-and-file businessmen, they know, "free enterprise includes the right of an individual to make all the money he can under any and all favorable circumstances."

If the prophets of doom eventually turn out to have been wrong, it will be largely owing to the success of the NAM and other business groups in persuading American industrialists to exercise restraint in pricing. This is expecting a lot—nothing less, in short, than a revolutionary break with the traditional business attitude toward the boom-bust cycle. Heretofore business has tended to look upon the cycle as an "Act of God," no more to be avoided by intelligent wage-price policies and prudent government measures than an earthquake or a cyclone. If present NAM thinking prevails, it will be something new, indeed.

As NAM President Robert Wason has said, business is squarely on the spot. With the farm bloc furnishing powerful assistance, the NAM and other employer groups engineered the weakening of OPA. They did so on the ground that, if granted more freedom, they could and would do more than the price-control boys in Washington to head off inflation.

It is a great gamble, and some of us do not believe that it should have been taken. But now that the chips are down, we must do whatever we can to help businessmen practise "industrial statesmanship" and hold the line on prices. Cut buying to the bone. Invest savings in war bonds. Don't speculate. Let that wage increase slide for a few months. Write to your Congressman and tell him that you want government spending ruthlessly slashed, and that the town can get along for a year or two without that river project or that new channel in the harbor. And tell him, too, even though it hurts, that you really don't want a cut in taxes; not now, that is; not until the country is out of the woods and the worst danger is over.

The auspices are not propitious. Mistakes have been made and ground lost. But if we keep our heads, we can yet escape a postwar boom—and the bust that is certain to follow. This, too, we owe to the world.

FARMERS AND LABOR

WILLIAM J. GIBBONS

FARMERS, if we may believe certain elements of the farm press, adopt a rather questioning attitude toward labor. Many, indeed, are positively hostile. This judgment fits in quite well with the results obtained from a recent, coast-to-coast Gallup poll concerning labor. The question was asked: "How much communism would you say is in the labor movement—a great deal, a fair amount, only a little?" To this the American public responded in the following proportions: great deal—38 per cent; fair amount—27 per cent; little—16 per cent; none—2 per cent; no opinion—17 per cent. These general results are important when it comes to judging the farmers' replies.

When the answers are broken down by groups, differing attitudes toward labor show up more clearly.

	Great Deal	Fair Amn't	Little	None or No opinion
Professional & business	42	30	18	10
Farmers	47	26	7	20
White collar	34	32	18	16
Manual workers	35	23	17	25
Union members . .	30	28	22	20

From which it becomes apparent that the more remote people are from unions, the more they tend to judge them harshly.

It is the purpose of this article to indicate just what farm papers and farm-organization publications (as distinguished from the national magazines published for farmers and rural people) are

saying about labor. The results of the Gallup poll can then be better understood. If the farm papers reflect the farmers' viewpoints, it should not be forgotten that they also condition their thinking. In conveying an attitude, they at least partially explain its existence.

The American Farm Bureau Federation is the most prominent, and to date the most influential, of the existing farm organizations. Its bi-weekly *News Letter* continually indicates AFBF policy on the national level, and serves as a barometer of membership opinion. The December 26, 1945, *News Letter* was taken up exclusively with the resolutions of the 27th AFBF convention. In the section on "Public Interest in a Stable Labor-Industry Relationship," we read:

America is great because it has been supported by the unification of agriculture, labor and industry. A properly balanced relationship demands the full participation of each on a basis of mutual responsibility. American people have the right to expect and demand of the leaders of agriculture, labor and industry the coordination of their activities in order to achieve this unity.

No group should assume unto itself prerogatives that disturb the interdependence of all segments of the national economy. Our country achieved its greatness in productivity by maintaining peaceful relations among all group interests—not by any recognition of economic distinctions, nor by the non-observance of the sanctity of contractual obligations.

The abuses thereupon enumerated are by no means solely those of labor. Industry comes in for condemnation; lockouts, intimidation and withholding of goods from market awaiting tax benefits, are expressly mentioned. In this noteworthy document, giving AFBF views on world and domestic reconstruction, an obvious attempt is made at fairness. Some of the expressions appear more management- than labor-inspired, but this is understandable in view of AFBF membership.

In more offhand moments the AFBF and its *News Letter* express a less objective view of labor. On May 10, for example, Ed O'Neal, president of AFBF, sent a telegram to all members of the Senate. The message, reprinted in the *News Letter*, reads:

Urge immediate enactment of effective legislation to curb strikes, eliminate vicious practices which are paralyzing reconversion, disrupting our entire economy and threatening the foundations of our Government.

Farmers are unable to get farm-machinery, containers and supplies urgently needed for food-production. Food is spoiling while millions abroad starve.

H.R. 4908 (Case bill) as reported by Senate Labor Committee totally inadequate. We strongly urge adoption by the Senate of the Ball-Taft amendments, together with such other amendments as are needed to protect the long-suffering public.

After Congress had passed the Case bill, but be-

fore President Truman had vetoed it, the AFBF Board of Directors adopted a resolution at its Chicago meeting. The resolution, published in the June 12 *News Letter*, states:

Since the cessation of hostilities, we have witnessed an ever-increasing amount of industrial strife and of strikes which have brought our great industrial machine almost to a standstill. . . .

This deplorable situation has brought condemnation upon many labor leaders and employers by the President of the United States, Congress and the general public.

These paralyzing work-stoppages have been carried on within the law and upheld by the courts. This demonstrates the inequities and inadequacy of the present laws.

The Wagner Act, the temporary Smith-Connally Act, the Railroad Labor Act and the Norris-La-Guardia Act are all declared completely inadequate.

In a telegram sent to President Truman on May 30, printed in the *News Letter* for June 12, the AFBF Board of Directors strongly advocated signature of the Case Bill, minimizing the need for the emergency labor legislation asked by the President. The second paragraph of the lengthy message reads:

The Case bill is not a temporary expedient, but it provides effective permanent legislation to deal with continuing problems. It is not a hastily conceived measure but is the result of careful studies, extensive hearings and full debate in Congress. It is equally fair to both labor and management. It does not take away any of the rightful gains of labor or deny to labor any fundamental rights. It does protect the public against strikes or lockouts during a reasonable cooling-off period during which a voluntary settlement is sought. It also protects the rights and liberties of the public against unfair monopolistic practices and racketeering—none of which by any stretch of the imagination can be called "Legitimate Gains of Labor."

The AFBF legislative committee, which carefully scrutinizes any bills affecting farmers, also came out in favor of the Hobbs Anti-Strike Bill.

On other proposed legislation, AFBF in many cases takes positions opposed to those of organized labor. In several instances, chiefly on international issues, the position taken is identical with that of labor. It all depends on how the farmers, especially the larger commercial farmers, are affected.

Without being professedly anti-labor—few people are any more—the Farm Bureau, on the national level, normally leans toward the side of management. Its President, Ed O'Neal, on a number of occasions has stressed the necessity of labor, agriculture and management working together. Industrial workers, however, are not apt to forget his Des Moines speech when he assumed the AFBF presidency. Mr. O'Neal was reported as saying:

"He [the worker] has so much money he doesn't know what to do with it. In the last war he had two silk shirts and two quarts of whisky. Now he has four silk shirts and a half case of whisky." Perhaps it was just a bit of demagogic oratory for membership-building and obtaining higher farm prices. Then, again, it may have been an unconscious revelation of deeper attitudes of the AFBF national leaders. Fortunately, many of the rank and file Farm-Bureau members don't feel quite that badly about labor.

The Farmers Educational and Cooperative Union represents the liberal side of farmer thought. Coming into existence in 1938, its membership is still smaller than that of the Farm Bureau, which has been going since 1919 on the national level and since before the First World War on the local level. Like the Farm Bureau, the Farmers Union cannot claim to speak for any large percentage of farmers, two-thirds of whom are as yet unorganized. But it does represent another important cross-section of farmer opinion—one more understanding of labor's aims and techniques.

The June 1 issue of the *National Union Farmer*, bi-weekly paper of the Farmers Union, carried the text of a statement telephoned from London by FU president James G. Patton. The occasion was President Truman's speech requesting emergency labor legislation. The message reads:

This is a shameful hour in American history.

None of us had ever thought to see the day when a President of the United States would recommend the impressment of free American citizens under the threat of violence, or would see members of the House of Representatives, a body of free men elected by free men, vote in glee to force their fellow citizens to work under the bayonet. . . .

The fact that the bill now before the Senate carries a provision for the confiscation of profits of seized plants does not in any way mitigate the additional fact that the bill, for the first time in American history, proposes to use guns to coerce free citizens to work. Nothing can condone that. Hitler himself also confiscated business profits when it was expedient to do so. . . .

Nor can the limitations of the bill's provisions to "emergencies" and "essential industries" condone what amounts to an essential change in our democracy and an essential change in our economy of free enterprise. An "emergency" can be declared whimsically by any President. Any industry can be termed "essential" by any President. . . .

State FU leaders made similar statements. Fred Stover, president of Iowa Farmers Union, said: "When we attempt to use force to preserve the old order instead of providing economic and social justice we are practising fascism, not democracy." From North Dakota came a message from Glenn

Talbott, president of the State Farmers Union. He said, "If Truman's bill becomes law, by interpretation it can be applied to agriculture and every other segment of our economy."

The Farmers Union's general attitude toward cooperation with labor is brought out in Section IV of the 1946 NFU program. It appeared in the May 1 *National Union Farmer*:

We commend and again endorse the Farmers Union policy of cooperation with other people's organizations in areas of agreement, which policy has proven its value in saving programs of vital importance to farm people.

Among the "people's" organizations are surely numbered the labor unions. The *National Union Farmer* carries news items on labor, and at the time of the GM strike carried pleas for aid to the strikers. The June 15 issue contained a full-page ad by the Brotherhood of Railroad Trainmen, entitled "Strikes Can Be Prevented." It explained the Brotherhood's position on the question of labor disputes.

The May 1 issue of *National Union Farmer* had an interesting news item, indicative of FU's relations with organized labor:

Chicago.—As a first act after settlement of the International Harvester strike, the United Farm Equipment Workers Board passed a resolution of thanks to National Farmers Union for its support at the 1946 convention and credited NFU's action with shortening the strike 30 days.

The NFU convention delegates unanimously called for establishment of wages and working conditions suggested by the President's Fact Finding Commission, and urged government seizure of the plants if necessary to get them into production of needed farm equipment.

It should not be forgotten, however, that in this case, as in that of the President's request for "emergency" labor legislation, the farmers themselves had definite interests at stake.

The Dairymen's League Cooperative Association is a relatively small but powerful organization, with membership confined to the milkshed areas. Many of its members have very definite views on labor, sometimes not without foundation in view of abuses against the dairymen permitted by the trucking unions.

The *American Agriculturist*, "The Farm Paper of the Northeast," is subscribed to by many members of the Dairymen's League and largely represents their views. Speaking of the Hobbs Bill in the July 6 issue, the *American Agriculturist* stated editorially:

For many years both farmers and produce dealers handling vegetables and fruits in New York City, Philadelphia and other large cities have had to contend with labor-union racketeers. Farmers trucking produce into these cities have often been met at the city lines and forced either to join the union or to reload their produce onto trucks driven by union men. All sorts of

extortion and racketeering practices have grown up around this problem, resulting in heavy loss to farmers and higher prices to consumers.

No other person or organization would be permitted under the law to carry on such rackets, yet the labor unions have fought the passage of the Hobbs Bill, thereby demanding that Congress continue to permit unions to interfere by threats, robbery and extortion.

In the June 15 issue of the same paper is another interesting editorial comment. Speaking of the fate of the emergency labor legislation asked by the President, it is stated:

Incidentally, the Republican politicians are just as bad as the New Dealers. Many of them are more interested in toadying to labor unions than they are in serving the interests of the millions of people in the United States who are not organized into the great labor monopoly. . . .

Labor unions are all the time promising Congressmen that they will be defeated at the polls if they don't do so and so. Well, labor represents only 14 million of our population. Isn't it about time that the other 115 millions or more began to demand a little representation from cowardly politicians? Congress is supposed to represent the whole people.

That is the way some farmers in the Northeast milkshed are thinking. Often their views are the result of experience with problems peculiar to the milkshed and truck-garden areas. These must be reckoned with.

We close with a quotation from *Wallace's Farmer*, published out in Iowa, where farmers have views on many issues and where polls of farm and statewide opinion are frequent. *Wallace's Farmer*, a bi-weekly, represents no farm organization and aims at presenting farm news and farm views without bias. In the June 15 issue an editorial discussed the railroad strikes and what followed after:

Here is the trouble. When a worker strikes, it means he doesn't think he is getting a fair wage. When a plant owner stops production, it means he doesn't think he is getting a fair profit.

If you refuse to permit a worker in an essential industry to strike, or an owner in an essential industry to stop production, you have deprived them of their time-tried weapons for getting justice.

What do you provide instead?

Plainly, some plan must be developed which will make workers and owners feel they are being treated justly, and then a strike or work stoppage is unnecessary.

Do you know what that plan should be? Apparently not. Maybe the best thing about President Truman's rail speech was his suggestion that a joint committee get to work on a plan that will come closer to industrial justice—and industrial peace—than the methods we use now.

There is only one thing that need be said in conclusion. Farmers' views of labor are varied. They tend to be critical but are not necessarily so. Much depends on where the farmer lives, what

organization he belongs to, if any, and what have been his experiences with labor. Despite the management bias of certain special-interest farming groups, and the definite prejudice of some segments of agriculture, it cannot be said that farmers are universally hostile to organized labor. Where misunderstanding exists, the fault is not all on one side. Labor, too, must understand the farmers' point of view. But more of that later.

NEEDED: CATHOLIC SCHOLARS OF ANY KIND

J. PLEASANTS AND B. BAUER

"WITHOUT COMPILING STATISTICS," writes Vincent O. McBrien in his excellent article ("The Need for Catholic Scientists"—*AMERICA*, June 22, 1946), "I am positive that every informed Catholic educator would answer with a very firm 'No!' to the question: 'Since the physical sciences are gaining great importance in our daily lives, are we preparing a proportionate share of Catholic students for leadership in this great field of human endeavor?'"

Now, Dr. McBrien is a mathematician, and I am sure he has no prejudice against statistics. If he did not compile them, it was because they did not exist. My only question is: How did those "informed" Catholic educators get that way? Personal experience can be at times misleading.

Such being the case, I know that not only Dr. McBrien, but also all the semi-informed Catholic educators and Catholics interested in Catholic education, will be happy to know that the statistics he would have liked to include have just become available in a recent survey. (A survey started by Prof. J. A. Reyniers, University of Notre Dame, extended by Burnett C. Bauer, graduate student in apologetics, and published by him as a dissertation for the Master's degree, University of Notre Dame, June, 1946.) The first compilation covers the entire state of research and productivity among Catholic scholars. The situation as regards physical science is, of course, much worse; but the over-all picture is so black and has such general importance that it should be brought immediately to the attention of all whose responsibility it is to do something about the matter.

Readers may perhaps recall the conclusion of two scientists who studied the starred names in "American Men of Science," and found just 3 Catholics among 1,189 outstanding scientists. They stated, in the December, 1931, *Scientific Monthly*: "The conspicuous dearth of scientists

among the Catholics suggests that the tenets of that church are not consonant with scientific endeavor." (Lehman and Witty: "Scientific Eminence and Church Membership," *Scientific Monthly*, 33:549.) That survey was started with the idea of discovering the bases of this rather notorious situation. But it was discovered that the over-all condition of Catholic scholarship and research in all lines—physical, biological, social, and even philosophical sciences—was so bad that the survey was extended to cover all fields.

Questionnaires were sent to every college and university in the country, to the heads of Catholic schools and to individual Catholics on non-Catholic school faculties. In view of the unusual conditions created by the war, it was decided to limit data to 1938 through 1940, as the basis for a normal accounting. This survey shows—as none before it has even attempted to do—just how many Catholics teach in colleges, where they are located and what they are doing in the way of original work and publication in their own fields. The data will, we are sure, be of tremendous interest to haphazardly "informed" Catholic educators, and will also, we hope, stimulate them to correct a very appalling situation. The survey is precisely what is needed by such clear-visioned men as Dr. McBrien to support their personal conclusions.

The first basic fact brought to light by the survey will surprise many Catholics who assumed that Catholics had their share of college teachers. Actually, there are only about 6,850 Catholics in the country who are teaching on college and university levels. This figure, 6,850, means that Catholics, who constitute 16 per cent of the total population, have produced only 8 per cent of the faculties of American colleges and universities. Of these 6,850, approximately 5,000, or 75 per cent, teach in Catholic colleges, whose one big objective has been to provide Catholic college education for as many students as possible, even if it meant turning potential research scholars into full-time teachers or administrators. This leaves 1,850 to divide among the non-Catholic and State schools, in which taxpayer's money has been used to provide the most facilities and opportunities for research and scholarship. The general apportionment of Catholic scholars in American faculties is about as follows:

<i>Schools</i>	<i>Catholics on faculties</i>
State Universities	2.1 per cent
Private Universities and colleges	2.2 per cent
Teachers' Colleges	4.6 per cent
All non-Catholic schools	2.5 per cent

When Catholic college teachers are so few, so poorly located and so ill provided for, they can make their voices heard only by maintaining a high rate of scholarly productivity and publication per person. Are they doing so? Are they maintaining even a normal rate of productivity per faculty member? This was the second question asked by the survey, and the answer was even more appalling than the first.

The non-Catholic schools, particularly State schools, have emphasized research to their faculties until it has become a byword, but a byword which has produced results. Many State schools—such as Iowa, California, Indiana—can now report almost 100 per cent of their permanent faculty members as having published original research at some time. Yale reports this of almost 100 per cent of its permanent staff; Chicago of 75 per cent of its total staff. Yet the most prominent Catholic universities can show percentages of publication only in the low thirties: Notre Dame, 31 per cent; Catholic University, 30 per cent; Marquette, 32 per cent. On the basis of productive scholarship, we have no prominent universities. Among the schools which have reached the university status, we are at the bottom of the list for published research, just as our medical schools are at the bottom of medical-rating lists.

The over-all picture is still blacker. Of the total number of Catholics on college and university faculties, only 18.3 per cent have ever published. Yet a survey of 35 *smaller* schools connected with the Methodist Episcopal Church shows that 32 per cent of their total faculties have published original research. The Catholic figures not only look sick compared with those for non-Catholic schools; they ought to be cause for alarm considered just by themselves. They mean that only about one out of every six of the Catholics on college and university faculties is making some contribution to the advancement of new knowledge, in a day when the value of such new basic knowledge to the country is increasingly evident, and when the respect and attention paid individuals and institutions seem to be in direct proportion to the new knowledge they discover.

Quantitatively speaking, there are only half as many Catholics on the faculties of colleges and universities as there should be, and that half is producing only half as much per person as it should. This means there is only one-fourth as much productive scholarship coming from Catholics as our numbers warrant.

What can the survey tell us about the quality of the scholarship? Not as much, of course, as the observations of Lehman and Witty on numbers.

But in research, especially in the modern positive sciences where research is usually *group* research, the conditions which cut down quantity have an even greater effect on quality. That is an *a priori* judgment. But what the survey *does* tell us about the quality of the above trickle of research is this: a great deal of it consists of academic theses and occasional articles by those members of religious orders who are being groomed for teaching or administrative posts in institutions belonging to their orders. These are often the first and last excursions of their authors into the field of original work, and often they represent more work than originality. (This is only an impression gained from the survey, which in itself cannot evaluate the quality of publications, but it is a rather inescapable impression.) Neither in its quantity nor in its quality is there the slightest room for complacency about our Catholic scholarship.

The survey completely substantiates Dr. McBrien's opinion regarding lopsidedness in Catholic education, and shows that it goes deeper than he imagined. There is no doubt that a Catholic school's first duty is to ground the young in the Catholic intellectual tradition. But a balance must be struck between the teaching of the old and discovery of the new, between the maintenance of tradition where that is the only guide, and the pursuit of knowledge in the spirit of scientific investigation where that is the proper guide. The survey shows that that first balance has not been struck, much less the balance between physical science and the other sciences. And even the old intellectual tradition suffers from this lopsidedness, for it lacks a voice in a world which gives hearing only to those who have proved their intelligence and scholarship in original research.

Both Dr. McBrien's article and ours may seem to overstress the apologetic value to the Church of prestige in research by Catholics. Nowadays the administrators, trustees and influential alumni of Catholic institutions seem especially sensitive on that point, and they are a good group to attack. It must be said here, however—and deserves to be said at greater length than is possible here—that research in any scientific field cannot be *ordained* to the Church's apologetic. That sort of immediate subordination has occasionally been attempted in the little research now going on in Catholic schools, and it has invariably backfired. Research has a certain autonomy of its own, which must be respected not only in justice but also under penalty of losing the very apologetic advantage aimed at. Whatever the *motives* inspiring those who promote research, the *standards* of that research must be set by the science itself and by

the common good, not by any immediate apologetic advantage. Research must first be research, and science must first be science, before either can begin to be something besides.

A final note of warning: we cannot simply "hold the line" and defer improvement of the situation until a convenient time. While big-time research has a tendency to get bigger, small-time research has an equal tendency to get smaller. Once a school has a reputation for outstanding research, it attracts the students, the money, the State aid, the important projects, etc., that keep it going up and up. But the schools, or the class of schools, with the reputation of being small-time in research are by-passed by those of brains and resources, and wind up by becoming even more small-time.

The story of wartime research shows that the important jobs fall to those who are used to working in their dimensions. With the postwar opportunities opening up, a day lost now is doubly lost. We cannot afford longer to delay establishment of some first-class research institutes in our Catholic schools. Within our own knowledge, the type of nucleus and organization displayed by LO-BUND Laboratories of Bacteriology, University of Notre Dame, seems to offer the greatest potentialities for the expansion of Catholic research. It deserves the consideration and support of Catholic educators. The Lehman-Witty survey comes not a day too soon to shock Catholic educators into intelligent reaction to an extremely serious situation.

CATHOLIC "STARS" IN SCIENCE

THERE ARE A NUMBER of eminent Catholic scientists in the country today listed in the biographical dictionary, *American Men of Science*. In the seventh and current edition of this work, word sketches of approximately 34,000 scientists appear, of whom 1,000 are selected by a competent and informed committee as leaders in their fields. In the book, each of the 1,000 is designated with an asterisk, but in the language of the schools they are called "starred" members. Using the star as a criterion of scientific eminence, some twenty-odd Catholic scientists have been found who measure up to this norm. The criterion used in verifying these "stars" as Catholics has been a personal correspondence and the *American Catholic Who's Who*. This column, therefore, has to do with Catholic "stars" in science.

Before beginning the miniature biographies, it might be good to name the "stars" who have also been awarded the Mendel Medal. Chronologically, they are: Dr. Kolmer, Dr. Zahm, Dr. Herzfeld, Dr. Taylor, Dr. Rice, Fr. Cooper, Dr. Geiling, Dr. Becker and Dr. Hubbard.

Dr. Joseph Adam Becker, research physicist since 1924 in the Bell Telephone Laboratories at Murray Hill, was born in the Saar District, Germany, in 1897. He attended St. Nicholas Parochial School in Brooklyn for seven years, has his Ph.D. from Cornell and for two years was a National Research Fellow at California Institute of Technology. His special fields are thermionics and electrical conduction in semi-solids or, in popular language, "how electrons behave in solids and how they travel across boundaries."

The Reverend John M. Cooper is Professor of Anthropology at the Catholic University of America. He was born in Rockville, Maryland, in the year 1881. Father Cooper has made extensive contributions in the field of research concerning North- and South-American Indians. Currently he is President of the American Anthropological Association.

Dr. Peter J. W. Debye, Nobel Prize winner for his work on molecular structure, is now Chairman of the Chemistry Department at Cornell. During the war he was engaged in work for the Rubber Reserve on polymers (large molecules which in many cases can curl up like snakes) and introduced a new method for determining the size of these molecules. In Maastricht, where he was born in 1884, he attended the Brothers' school and on Sundays the Sodality at the Jesuit Church there. Later he was assistant to Sommerfeld at Munich, where he received his Ph.D.

Professor Griffith C. Evans was born in Boston in the late 'eighties. After taking his Ph.D. at Harvard, Professor Evans taught at Rice Institute, and since 1934 has been Professor of Mathematics at the University of California at Berkeley. Among other works, he is author of *Mathematical Introduction to Economics* and editor of the Colloquium Series of the American Mathematical Society. He is a member of the National Academy of Sciences.

Professor E. Fermi, now at the University of Chicago, is a name familiar to newspaper readers of the past year. It was his researches in tapping nuclear energy that helped in the realization of an atomic bomb. Italian Nobel Laureate, he was born in Rome in 1901. He has spent much time on the study of the statistics of electron gas and of systems containing particles that obey the Pauli principle. (To be continued). VINCENT BEATTY

CHALLENGE TO FREE PRESS

EDITORIAL

TWO REPORTS from South America dovetail to form an alarming pattern of anti-democratic propaganda systematically carried on in the press of most countries there. Nazi ideas of hyper-nationalism, of hatred of self-government, flourish in one large section of the press, while a whole chain of papers receives thousands of words a day of press material transmitted from the Soviet Union and reams of written matter from other communistic sources.

Though the Nazi press front in South America raises a great cry for a world crusade against communism, there is a striking similarity between the propaganda of both the Nazi- and the Soviet-influenced papers. Both are viciously critical of the Western Allies, especially of Britain and the United States, with the lion's share of the vituperation allotted to us. It is not to be wondered at that their voices blend in chorus, for communism and nazism, for all their external battles, have always been very cozy bed-fellows under the roof of totalitarianism.

But what is a source, if not of wonder, at least of disgust, is that not a little of the material supplied to the Soviet-influenced South-American press emanates from the United States. Communist Party groups here, and notably in New York, supply these papers with highly-un-American releases and articles. William Z. Foster, Earl Browder's successor to the shoes made in the Kremlin, had a recent article in the *Hora* of Buenos Aires, for example, accusing the United States of an "imperialistic" policy with regard to the peace.

If American sources were supplying South-American papers with Nazi ideology, it is a safe bet that such sources would soon find themselves embroiled with the FBI. Such a simple solution, however, is out of the question when we are dealing with communistic ideology. Censorship of writings exported from this country would be, regrettably, a two-edged sword, as political censorship always is—though a good case might be made out for the fact that censorship in this instance would be moral and not political, for certainly the worsening of prospects of a just peace, which this propaganda is effecting, is a moral matter.

Censorship of American sources, being then both too risky and abhorrent to American traditions, what can be done? Only an equal outpouring of true American news and opinions can match the lies served up for use from Communist centers here.

There are journals and papers in South America

as the reports mentioned above point out, which are primarily interested in telling the people of their country the truth, and in guiding public opinion toward the principles of freedom and the rights of man. These allies of a free press deserve American assistance.

If such cooperation is a duty and a challenge to the American press in general, it is especially a challenge to the American Catholic press, and not merely in the sense that South-American Catholic papers would welcome our contributions. That is good, but still more good would result if Catholic journalists here could and would find a hearing in South-American secular journals. We have the truth to tell; every effort should be made to find the channels through which to tell it.

APPEAL TO MR. TRUMAN

A GROUP of distinguished citizens has petitioned President Truman to summon a new labor-management conference to avoid a "new industrial crisis." Disturbed by the manner in which labor and management went about making a preliminary adjustment to postwar conditions, they are convinced that the economy cannot stand the shock of another trial of strength. If collective bargaining is to be saved and government compulsions avoided, they believe that the method of "slugging it out" in industries vital to the national economy must be re-examined. They would have the proposed conference adopt the following principles:

1. Wages must be increased progressively with increase in production.
2. The consumer must share in prosperity with lower prices.
3. There must be clear-cut "rules of the game" scrupulously obeyed.
4. There must be well-tryed team-play between labor, management and other economic groups.

With the proposal for a labor-management conference, which CIO President Philip Murray has suggested also, the Editors of this Review are in complete *theoretical* agreement. We believe, as does this public-minded group, that "strikes are a crude and ineffective way of making economic adjustments"; that they are "symptoms of disease" and "indicate a prevailing inability to adjust to swift technological changes."

But *practically* we wonder what good such a meeting would accomplish. The President's labor-management conference last fall was a spectacle before men and angels. The wide gulf that was

revealed between labor and management was bad enough, but the division between quarrelsome, jealous factions of labor was even worse. Better no conference than another failure of that kind.

We think that President Truman should give the proposal for a labor-management conference serious consideration. But before calling it, he should insist that key figures in both labor and management reach preliminary agreement on the really important questions.

OUR HONOR IN POLAND

WHAT IS the United States doing this minute to acquit itself of its obligations towards the Polish people? It is now, rather than just the evening before, that our country should take the proper steps to assure that the coming November elections in Poland shall be in fact the "free and unfettered elections" to which the present Provisional Government is pledged.

The present regime was the creation of the Big Three at Yalta. It is not the exclusive affair of this regime to decide just what are the conditions of that election out of which a supposedly representative government is to emerge. Yet, according to W. H. Lawrence of the *New York Times*, who has just rounded out a series of interviews with Polish political leaders, nearly all Left-Wing leaders admit that "the November elections will not in any sense be free, as the Western democracies understand that word. They will be more like the Soviet elections, with the Government attempting to control the result in advance through a single slate." This means, in effect, that the one saving feature of the Yalta agreement is about to be nullified. Only a vigorous expression of policy by the United States will reverse the unhappy trend.

There is no question of interfering in the internal affairs of Poland. The whole history of Big Three dealings with Poland has been a series of interferences. Unless the pledge of the Yalta agreement is carried out by the Polish Provisional Government, the November elections will be just one more interference with the freedom of the Polish people.

To date, our concern for the realization of really free elections in Poland has not been publicly expressed by our President, who, as Mr. Roosevelt's successor, should feel it a matter of personal honor to put himself on record. When will he do so?

FOOD AND SURPLUSES

THOUGHTS of serious agricultural "surpluses" within at least two or three years already plague some farmers and observers of world trade. They look beyond the present emergency created by war, widespread drought and disruption of trade, and see farmers producing bumper crops, yet faced with decreasing demand and falling incomes. Should this line of thought find favor, we will be in for another era of sharply restricted food production and greater demand for support of farm prices. To a chronically hungry world that doesn't make sense.

Unfortunately, Mr. Hoover's recent report, stressing improvements and 1946 crop prospects while minimizing shortages, did little to allay growing fears of surpluses. Nevertheless that ghost, which has long haunted dreams of food producers, must be laid to rest if the world is ever going to be well fed.

In the best pre-war crop years nutritional surveys showed that only two-thirds—or at most three-fourths—of the world's population got enough food for a safe minimum diet. For the remainder, starvation or severe hunger was never far away. More especially in the Orient—but also within our own borders—additional millions went without adequate food simply because they could not afford to purchase it. Hence there were no genuine surpluses in any absolute sense, but only in the light of current production practices and an inadequate and discriminatory distribution system. Demand lagged because of insufficient buying power and restrictive trade and tariff agreements.

Fortunately, farmers are coming to see the confusion of thought inherent in most discussion of surpluses. Only recently an Ohio Farm Bureau poll revealed the growing change of heart. Farmers polled agreed, five to one, that until all people are adequately fed and clothed there can be no real surplus food and clothing. Eighteen to one they favored full employment and full production and, by implication, increased buying power, as means of getting people properly fed. Six to one they voted for some government support of markets to secure increased food distribution.

Should such thinking become common and extend more widely to the international field, there will be hope of licking the traditional problem of farm "surpluses." Steps can then be taken to adjust production, manage the surpluses and get the food to the people who really need it. If the so-called Western democracies, of which several are major producing nations, do not approach the

question realistically and seriously tackle the problem, we can be sure that communist or radical governments will.

For the present the food outlook remains rather gloomy. Price rises in the American market further limit the capacity of importing governments and firms to purchase our stocks, without in any way diminishing the need. With controls gone, our Government is no longer in a position to act as a mass purchasing agent. No permanent body exists to channel world food supplies, nor is there an international Commodity Credit Corporation to handle surpluses and stabilize prices. Many farmers are still unwilling to meet the problem of disparity between domestic and foreign prices. Frankly, however, our own food producers feel insecure. That's why they worry about "surpluses" and act at times like a dog in the manger.

The long-range outlook is not quite so bad. Farmers organizations now realize the difficulty, and are beginning to endorse a world farmers' agricultural organization. In it, as in the Food and Agricultural Organization of United Nations, importer nations will be represented. Thus needy peoples and consumers will get a chance to make their position known. This is our hope. When the world's hungry get a voice in producers' and distributors' councils, then the possibility of a workable solution is at hand.

A FREE ECONOMY

ONCE MORE, with telling effect to right and left, comes the measured reminder from Rome that our reconstructed social order, unlike the old, must be based on a *free* economy. There is no mistaking the emphasis, or the timeliness, of the keynote letter addressed this week by His Holiness Pope Pius XII to the French *Semaine Sociale* in study session at Strasbourg. It reverts squarely to "the Christian doctrine concerning the individual, the community, labor and private property" when it recommends with redoubled urgency the reform of our economic institutions in terms of the free professional groupings or industry-wide "corporations" called "natural and spontaneous, if not essential" to our economic life in the encyclical *Quadragesimo Anno*.

Meeting head-on the most subtle economic challenge of our times, the Holy Father contrasts this natural "planning" for organic or social justice with the program of systematic nationalization widely proposed by doctrinaire Socialists for our economic salvation, as by Communists for our economic destruction. The nationalizers are

found wanting. They would progressively destroy our freedom, and continue to degrade the majesty of the state with burdens which restrict its own precious freedom of action.

No criticism, but perhaps a salutary invitation to beware the shoals of integral socialism, could here be intended for the resurgent "Christian Democrats" of Europe and elsewhere, sworn to promote basic Catholic teaching in the political field, who "rightly contend that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." *Quadragesimo Anno* thus explicitly recognizes that state supervision or control of major public resources and services (banking and credit an urgent case in point) may be a necessary expedient if national and international economy is to be kept *free* from monopoly control of "the life-blood of the economic body." It is grossly unjust to brand all state economic enterprise as socialism, pink or red. The danger lies in urging it on principle as an economic way of life.

Our eager American public, more than ever alert to the significance of moral direction from Rome, still nervously recoils from every mention of "that blessed word 'corporative.'" The implication is strong that we, the Christian teachers and social advocates, have not been giving due stress to the note of authentic *free enterprise* which pervades our "vocational-group" solution to the problem of labor-management discord and panicky government interference with our professional affairs. Have we made it plain enough that the state-controlled "corporation" stands officially and impressively condemned in our social charter precisely because "the state substitutes itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance?"

In glaring and reassuring contrast, as the Pope makes clear, the return from runaway liberalism to organic industrial and agricultural planning, legally instituted and protected against state or private domination (structure and techniques of wage-and-price adjustment to vary widely as the common welfare suggests), must mean freedom *within* the state for worker and employer, who bargain collectively, harmonize their interests and labor together for the common good of the body politic; and freedom *for* the overloaded state to meet its constitutional summons and prerogative: to "direct, watch, stimulate and restrain" the effort of free men to serve the nation without being absorbed into its devouring mechanism.

LITERATURE AND ART

THE VOICE OF AMERICA IN EUROPE

MELANIE STAERK

THE ANNOUNCEMENT of the State Department's plan for an official U.S. international information service was well received in Europe. To be sure, possible implications of "propaganda" and competition with private enterprise in the dissemination of news and information were noted, but Europeans cannot be expected to get terribly excited about this phase of the matter, because they are no longer as keenly sensitive as Americans to the encroachment of officialdom upon private initiative and responsibility. As seen from Western Europe, the sooner the proposed plan is carried out in principle, if not in all details, the sooner the Voice of America is heard here with ever greater emphasis, the better.

As it is, Europe knows America through the movies, both fictional and documentary, through the radio (and phonograph records), through American newspapers, magazines and books, through the news distributed to European papers by American press associations and news sent from the United States by European correspondents, and finally through the tales of European visitors returning from the States, and those of American tourists in Europe.

How well do all these various channels of information together tell the story of America?

The quantity of Hollywood movies shown in European theatres, always great, is enormous just now, European production being at an all-time low. Easily more than half of all the films shown are of American origin, and the public swallows them all. Usually they are shown in their original English-speaking version, with titles in French, German, etc. written on the picture. ("Where did you learn your American English?" Europeans ask each other, and answer, "At the movies.")

The professional critics lecture the movie-going public in vain on the poor quality of many of the shows in "this gigantic Hollywood sale of war-time left-overs." Indeed, in the European movie theatres the war, as seen from America, is just now being fought and suffered all over again. Films like *Since You Went Away* and documentary shorts like *Memphis Belle* draw capacity audiences for weeks on end. As to how true a picture of America the Hollywood movies give the foreigner, that is a much-disputed question but, true or untrue, the picture sticks, thanks to the peculiarly persuasive nature of the screen image.

Since movies are exported from Hollywood for the primary purpose of making money for their various producers, their purpose or ability to tell the American story in the sense of Mr. Benton's program is wholly incidental. Yet, perhaps for this very reason, they are, by the subtle ways of consumer, or rather spectator, psychology, the more effective as messengers of Americanism. Documentary films with a clearly official information purpose, such as an OWI short on the TVA, are viewed with polite and respectful interest, but not with the spontaneous attention which meets the profit-motivated film or short.

In the important, if ephemeral field of the newsreel, American production has to face pretty stiff competition on the screen from the British, and especially the French, and

increasingly from the Russian films, all very aggressive in quantity and tone.

After several years' interruption, American magazines begin to reappear on European newstands since the Post Office Department in Washington has lifted restrictions on printed matter over one pound. They are avidly bought and read—by those who know enough English (and their number is surprisingly large) and who can afford them. They are expensive in terms of European currencies. Less expensive are the continental editions of newspapers like the New York *Herald Tribune*.

New ventures have appeared in the continental editions of *Time* and *Newsweek*, born of the pony editions sent to the armed forces during the war. These, however, are not as yet very much known, and by their substance and style presuppose, if they are to be useful and interesting, a familiarity with the American scene which so far only a minority of Europeans possess. By contrast, the picture magazine *Life* is widely—and wildly—in demand and, wherever it reaches, it shapes the European idea of "American."

"Pocket Books" and similar editions bring a trickle of up-to-date American literature into European bookstores; American books are being translated into French, German etc., in increasing numbers. *Forever Amber* is reported to be in the list!—but on the whole the choice of titles tends to be "highbrow" and does not seem to be guided by the American best-selling lists.

European lending libraries, with very few exceptions, are far less stocked with up-to-date reading matter about America than American libraries are with reading matter about Europe. They cannot afford adequate collections of American books, for which, nevertheless, there exists a great potential demand.

The fiercest opposition to Mr. Benton's program has come from the great American press associations. Indeed, a large amount of news and information—European as well as American—is distributed by them in Europe. But their services are expensive and can be afforded only by the larger papers. Among these also only a minority subscribe to the fast teleprint service; the majority get the news by mail from the European branch offices. The press associations, moreover, do not supply very much background or interpretive material of the sort Mr. Benton has in mind. Like the Hollywood producers, the American press agencies—they enjoy a high reputation—sell their wares primarily for profit and, their prices being high, the cheaper European services, such as *Exchange*, are often preferred. Only very few papers can afford their own correspondents in the United States, but then they are usually good.

As in America, practically every household in Europe has a radio, and quite a few are equipped for short-wave reception. More frequently than to the short-wave broadcasts from America, Europeans nowadays listen to the American Forces Network program, broadcast in Europe by Americans for the troops of occupation. It is, of course, cut entirely to the taste of the GI, and for that reason is one of the most truly American voices in Europe. There are no commercials in it, and both in content and performance it moves on a very nice level. But any American in Europe who is not yet desperately homesick will certainly be so after listening for a few hours to the American Forces Network. Perhaps it is supposed to give expression to the GI's homesickness, and thereby to relieve his emotional tensions. But in expressing

the dominant mood of the American Army in Europe, it also creates it for any one at all sensitive to the persuasion of music, and that means the majority of GIs. Europeans are very aware of this great American gripe: "I'm homesick, that's all."

Of course, in general the American troops in Europe are messengers of the American way of life, just as private American tourists and visitors were before the war. In countries with a normally lively tourist trade, such as Switzerland, there is great interest in the development of a type and volume of transatlantic travel that will allow not only a selected few, the well-to-do or exchange students and teachers, but thousands of plain wage-earners to visit each other on both sides of the ocean.

The voice of America finally comes to Europe in the form of American goods of all sorts—relief supplies, Army surplus sales, regular imports, now in increasing quantities in those countries which can pay for them. American manufacturers advertise such things as business machines and transport planes in some local papers—and have no difficulty at all in selling them.

All in all, then, America is much heard of in Western Europe. But if one takes the attitude, as the State Department does, that the light of America, its message of freedom and good living is to shine abroad with a purpose, then, of course, there is room for improvement. Because of its relative geographic proximity and its racial, political and cultural affinities with America, Western Europe probably knows more about America than any other area outside the North-American continent; nevertheless, ignorance and misunderstanding of things American, some unimportant, some important, persist.

American technology and economics—methods of production, distribution, business administration—are better known than certain general cultural aspects of life in the States. For example, the character and behavior of the typical American woman is subject to some little-flattering misconceptions. She is a spoiled and domineering creature of luxury and cooks out of cans, if at all. Family life in the old-fashioned sense no longer exists, it is thought, in the country of divorces, emancipated women and children, trailer camps and other mobile dwelling habits.

Little, if anything beyond the simple and general facts, is known or understood outside of a minority of political-science experts, of the American political party system, its nature, organization and functioning, intricate as it is, and different from the Continental, including the British, systems.

Though the major principles and decisions of American foreign policy, as they manifest themselves from day to day, are evident, not half so evident are the methods, the domestic constitutional and political processes, by which these manifestations are arrived at, and which in themselves influence the final decisions so much. Such ignorance sometimes leads Europeans to expect too much, at other times too little, of American foreign policy, and to miscalculate their own political and economic actions accordingly.

In the matter of freedom in America, Europeans do have a general and genuine conviction that America is indeed the land of the free. But the belief is not based on much actual knowledge of the American Bill of Rights and its permeating influence in all legislative, executive and administrative activity, the manner in which it is interpreted and protected, if necessary, by the courts. These things are known to the scholars only; the average bourgeois European knows more about the American dollar and the Stock Exchange quotations than about the American freedom of the press, let us

say, or the meaning of the "due process" clause in our Constitution.

While the methods are open to debate, the substance of Mr. Benton's program is surely designed to give the foreigner a fuller and truer picture of life in the United States, and Europe seems ready to welcome any American action, be it official, semi-official or entirely private, that will bring America closer to its shores and minds. Mention of American problems and shortcomings need by no means be omitted, for, as seen from here, the American picture as a whole is so full of light that it can easily bear the revelation of some shadows.

"Propaganda" is being made in Europe by other Powers; why should not America in its own interest enter the competition?

LINES TO ST. AUGUSTINE

Once you were a name to me,
Chorused in some litany,
Then I met a white-robe tall
In a hushed, monastic hall.
And he chid me for my good,
Telling how you fled the Rood
By winking at a harlot's mien
And gabbling as a Manichean.
But you had St. Monica
And St. Ambrose pray you far
From harlotry and heresy;
May they do the same for me!
And you had the good Lord Christ
For confessor, He who priced
You at priceless. Now I see
Christ had done all that for me
When he writhed upon the Cross
For Adam's gain and Satan's loss.
Thus, Augustine, I confess
To Almighty God my happiness.

JOSEPH DEVER

TO SPRING, A CHILD

Winter like a dust of snow
Dies softly on the April bough:
Aloof, attenuate, a song
Grows and will not be silent now.

How foreign the incisive sun
Drowning in gold a summer noon:
Here in this world of pause, one step
Will shake spring like a petal down.

What meditations he has planned
The bird holds hoarded in the brain
And ponders now a single note
Mingled of carefulness and pain.

He who detains the hesitant hours
Or draws a white bough to his heart
Shakes beauty to the mire, and finds
A few stained petals blown apart.

But the wise abstinent alone
Will hear a small child softly sing
And hold their breath, and hear him breathe
Between sleep and awakening.

DANIEL BERRIGAN

BOOKS

PROBING THE DANGER SPOT

THE GREAT GLOBE ITSELF: A PREFACE TO WORLD AFFAIRS. By William C. Bullitt. Charles Scribner's Sons. \$2.75

"WE SHALL NOBLY SAVE or meanly lose the last, best hope of earth"—these prophetic words of Lincoln serve as the theme of Mr. William C. Bullitt's new book, *The Great Globe Itself*. He develops his thesis by asserting that the United States is the only power which can prevent humanity from being thrown into a new, and perhaps final, destructive war. Mr. Bullitt is extremely outspoken as to the source of danger: the Soviet Union. Consequently, a thorough analysis of Soviet internal and foreign policy forms the bulk of his work.

The author points out that the Soviet Union, imbued with imperialistic communism, is on the offensive, while democracies are in retreat, not because of their material weakness, but because of a tragic impotence and indecisiveness to stop the Soviet aggression. Quoting an official statement made in 1940 by the late President Roosevelt, that the Soviet Union is "run by a dictatorship as absolute as any other dictatorship in the world," Mr. Bullitt avers that its recent victories have made the Soviet Union a mighty and dangerous challenger of our civilization and of our national security.

Our foreign-policy makers are totally responsible, writes Mr. Bullitt, for this state of world affairs. The unilateral commitments of the late Harry Hopkins and A. Harriman, and the complete capitulation before Stalin at Yalta by Roosevelt and Churchill, paved the road for the Soviet policy of aggression and conquest. The Soviet Union, thanks to the Allies, acquired the Kurile Islands, half of Sakhalin Peninsula, the Chinese ports of Dairen and Port Arthur; moreover, two of its slave-colonies, the Soviet Ukraine and White Russia, were recognized as "independent" states. But above all, the Soviet Union was given virtual control of Eastern and Central Europe.

The ultimate goal of Soviet dictatorship, says the author, is world conquest for communism. The Russian people themselves, for whom Mr. Bullitt has a genuine admiration, are helpless. From Ivan the Terrible to Stalin, they knew nothing but slavery and, as a matter of habit, they regard it as natural to live under a totalitarian *knout*. Constantly pounded by propaganda, they have come to believe that Moscow is destined to rule and save the world.

The author stresses the fact that, despite war ravages, epidemics and mass starvation, Russia's population is steadily growing, while that of Great Britain and France is rapidly declining. For instance, in 1955 the Soviet Union will have 36,000,000 men between the ages of 15-34; Great Britain only 6,800,000 and France 6,100,000. In 1970 Russia will have 43,000,000, while Great Britain and France will have 5,700,000 and 4,800,000 respectively. Moreover, the Soviet Union has under direct control 118,000,000 alien people in Europe and 130,000,000 in Asia. Eventually, writes Mr. Bullitt, Russia will soon have all of Europe, Asia and Africa under its aegis. Then it will be fully ready to strike at the United States, the bulwark of despised "reactionary capitalism."

Mr. Bullitt declares that the Soviet and American philosophies of life are incompatible. One has to destroy the other. Our concept of life is based upon the Greek-Latin tradition and the teachings of Christ. To us the most vital tenet of our civilization is that the state exists for man, not man for

the state, that the value of the state is exactly the value of its services to the human being. The totalitarian philosophy advances a diametrically opposite concept: the state is man's master, with all subordinate to the state. Germany and Italy, he writes, have gone, but the Soviet dictatorship continues to flourish.

The present peace conferences within the framework of the United Nations and the endeavors of democratic leaders are futile, according to the author, because the Soviet Union, empowered with the veto provision in the UN Charter, can stall any possibility of a peaceful settlement. Though the representatives of the Soviet communist totalitarianism may eventually sign a pact or agreement, they would not hesitate to break it if they would profit by so doing. The importance of this is underscored in the 1945 Christmas message of Pope Pius XII: "The indispensable element in all peaceful living among nations is mutual trust based on the belief that each party will respect its plighted word."

Mr. Bullitt has no two opinions about the inner nature of Soviet imperialism. He defines the Soviet Union as the only predatory imperialistic power remaining that threatens the tired and exhausted world with war. The author, therefore, urges the Americans to support the United Nations, but with the warning that if the veto clause is not eliminated from its charter, we will remain helpless to cope with Soviet aggression. He further stresses that our Government should be uncompromisingly blunt in dealing with the Soviets and, above all, should keep the atomic bomb until such time as it will be safe to entrust it to some strong international body. The United States should lend all possible support to the freedom-loving peoples of Europe and Asia and help them form a European federation of democratic states as a counterstroke against Soviet aggressive imperialism.

WALTER DUSHNYCK

NOVELIST AT WAR

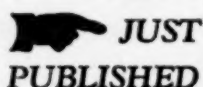
A VOLUNTEER'S ADVENTURES: A UNION CAPTAIN'S RECORD OF THE CIVIL WAR. By John William De Forest. Edited by James H. Crousbore; Introduction by Stanley T. Williams. Yale University Press. \$3

WHEN A COMBAT OFFICER in the American Civil War is also a skilled novelist with a gift of graphic description and a rare power of psychological analysis, we may expect such a thrilling and thoroughly fascinating book as this.

John William De Forest was a considerably neglected contemporary of Howells and Stephen Crane. His one important novel, *Miss Ravenel's Conversion from Secession to Loyalty*, was received with qualified indifference by a reading public which was still wary of realism. The present work was his real contribution. It consists partly of letters written to his wife from the field, and partly of articles rewritten from his original notes. The fact that some of the latter had already been published in magazines of the 'seventies and 'eighties does not detract from their value today. In this reviewer's opinion the book as it now stands ranks with the best of the war writing of Ernie Pyle.

Captain De Forest was a captain in the Twelfth Connecticut Volunteers. He fought in the lower Louisiana campaigns of 1862 which preceded and followed the fall of New Orleans; he took part in the bitter siege of Port Hudson; and, after being shifted to the Virginia theatre, he was in the battles of Opequon, Cedar Creek and other engagements of equal importance.

He makes his experiences seem to the reader actual, thrill-



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ing and, at times, terrible. His accounts of the attack on Port Hudson and his description of the forced march from Camp Bisland to Alexandria are tense historical narrative of the highest order. If the company had to make thirty-four miles on foot in a single day and eighty-seven miles in seventy-six hours, it was fortunate that a captain was able to record powerfully their amazing sufferings:

Oh, the horrors of marching on blistered feet! It is an incessant bastinado applied by one's own self, from morning to night. . . . I have had them one under the other, on the heel, behind the heel, on the ball of the foot, on every toe, a network, a labyrinth, an archipelago of agony. . . .

De Forest's portrayal of the emotions of men as they wait to go into battle, and their feelings in the battle itself, is extremely well done. The terror of battle, he says, is not an abiding impression, but comes and goes like throbs of pain; the moment a peril has passed the soldier is as tranquil as if it had never come near. It is easier, he thinks, for officers to be courageous than it is for privates; for the officer is responsible for his company, and so partially forgets his own peril. His whole soul is occupied with the task of keeping his ranks in order, and it is only now and then that he takes serious note of the bullets and shells. It would demand a great deal of courage, De Forest believes, to be a mere looker-on in a battle. Soldiers, veterans particularly, are much more in dread of a hard march than they are of a severe fight.

The book adds no important new interpretations of the strategy or tactics of the war, but it makes the story immensely more gripping. In one instance, indeed, a fresh reason is suggested for one of the Federal military failures. In describing Banks' ill success in his efforts to trap the Confederates at Camp Bisland, De Forest says that the encircling force of Brigadier General Grover was sent to the wrong rendezvous. This contradicts Banks' official report, which attributes Grover's delay to fog and poor communications (91).

Professor Croushore has performed his function as editor with scholarly unobtrusiveness and judgment. Mr. Stanley T. Williams provides a most adequate introductory essay.

I. T. DURKIN

PHILOSOPHY, THEOLOGY AT ODDS

JUSTICE AND THE SOCIAL ORDER. By *Emil Brunner*.
Translated by *Mary Hottinger*. Harper and Bros. \$3

WHO WAS IT that advised us to "see" a certain sound film twice, once with earmuffs and once with eyes closed? Some such warning may save the reader of this monograph—the work of a Swiss Protestant jurist and clergyman—many a fit of impatience. Like sound and color, theology and philosophy should blend to a superior harmony. Here the attempted wedding of "natural" and "Protestant" justice is uneasy, insecure. The translation is a joy unmixed, but the evangelical technicolor is trying always, exasperating more than once.

Read as pure ethical principle and application, the little work succeeds, as few more scholarly treatises since Le Fur, Vermeersch and Renard, in holding up an almost flawless mirror to our central social problem: what and where today is justice, our preamble to peace? The philosopher's diagnosis is deft and satisfying, fresh if not precisely original. Individually, collectively and in the mass, our knowledge of the just, our intention of justice, has become atrophied. Egoism and abuse of power flourish in places high and low. The jurists' law of nature—in the raw—is a travesty of

nature's law: "to each his due." The prescription? Equal personal freedom and "functional" inequality in the organic community created by God will restore order to His creation, measure to our economics, reason to our politics, with love the prime mover, as it was in the beginning.

There is much masterly analysis of the twin totalitarian heresies, of *laissez-faire* liberalism, of our incautious faith in majoritarian democracy—all viewed as treason to the major ideal of individual and social or organic justice. The French Revolution might perhaps have saved much from Rousseau's wreck of Christendom with a formula of "liberty, inequality and fraternity." Our own Declaration and Constitution emphasize equality before the law and under God, but not the common family destiny. A just wage, just price, just punishment, just distribution and use of power, just planning (Hayek has here his answer in a pair of paragraphs): these are our only hope for survival as free children of God. Thus far, and brilliantly, the philosopher of common sense.

But the "realistic" Protestant theologian persists in intervening, tentatively, with optimism severely restrained. Sinners that we are, with evil about us like a cloak, we shall have to make a little justice go a long way, tolerating economic slavery, power politics, even an occasional divorce, "because of the hardness of your hearts." We look in vain, of course, for the remotest reference to the historic Christian economy of remedial and sanctifying grace. That might justify the serene confidence of the Roman Pontiffs, and of "papists" like Maritain, in a social order destined providentially to triumph over hate and injustice. The Protestant can only continue to protest the radical depravity of man and his sense of the just.

This less-than-happy ending to a noble defense of the order of creation results largely from the fatal disharmony between the author's philosophical sound and theological fury. Was it ever possible to "establish a doctrine of justice on Protestant principles?" Wistfully the author notes that "the Catholic Church, drawing on centuries of tradition, possesses an impressive systematic theory of justice," while "Protestant Christianity has had none that is not unsure of itself . . . haphazard . . . improvised." How could it have been otherwise, after the great Rejection of the principle of hierarchy itself, after the muddying of the channels of Christian "justification" by the founders of Protestantism, who broke with centuries of tradition to improvise their own Kingdom of God and His justice? *Cuique suum*.

It may be roundly questioned whether Protestant Christians, as Emil Brunner claims, "have a right to be instructed by their Christian leaders, theologians, philosophers or statesmen, as to what is required in the name of social and political justice on the basis of the Christian faith" (*Italics mine*). They may be *disposed* to hear, for instance, that the connection between Calvin and capitalism as a Christian way of life (Max Weber, Troelsch and Tawney, among others) has been grossly exaggerated; that even unjust laws must be obeyed; that the Papal "encyclica" are notably vague, embarrassed and imprecise; that Catholics build an arbitrary "dual moral structure" on the natural and supernatural virtues.

We all may profit from the best that our brother may think or say on our common family problems. But the right and duty to *teach* justice in the name of Christ to the community of nations and to all its members was lodged (impressively) with the *Magistra Gentium* when there was but one Christian Fold and one Christian Shepherd.

J. EDWARD COFFEY, S.J.

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COUNTIES OF CONTENTION. By Benedict Kiely. The Mercier Press, Cork. 7s. 6d.

"WITHOUT NOBILITY, WITHOUT MORALITY, without intellect"—Lord Keynes' condemnation of the Treaty of Versailles is equally true of the partition of Ireland. Mr. Kiely has written well of that sad and bitter business; but he writes, if not without sadness, at least without bitterness; and, of a certainty, not without hope. A Catholic Northerner, he does not carry impartiality to the point where it fails to recognize hypocrisy and stupidity.

He gives us a painfully faithful picture of the "Orange mind"—that composite of bigotry feeding on an outworn mythology and of fear fascinated by the specter of Home Rule which means Rome Rule. He understands the average Orangeman; he likes the average Orangeman—and so do I, for I lived more than twenty years among them. But he sees the terrible paradox "that the men who hunt other men from the occupations on which their livelihood depends, who beat drums and burn houses and fling paving-stones, are the civillest people on God's earth." The mythology and the fear are there; the Scarlet Woman is thirsting for the blood of Northern Protestants, the papal fleet may ride at anchor in Belfast Lough if they relax their vigilance. Scratch the Orangeman and find John Knox.

Above the fanatics are the politicians who use them to perpetuate their dictatorship; all around them are the masses of ordinary Protestants and Presbyterians who vaguely feel that their well-being is bound up with maintaining the *status quo* and keeping the Catholics in their place. They may deplore the murder of Catholics, but not to the extent of doing anything about it.

Mr. Kiely sees that the settling of the partition question is not only a political problem. Primarily it is a spiritual problem, and one that must be solved by the Irish people themselves; and it will be solved "when the people, the whole people of Ireland, know in one dazzling inspiration that when God put men together on one island he meant them to work together for the common benefit." He does not despair of that inspiration; he has felt what this reviewer has felt, that among the rising generation there are new ideas "more humane, more interested in the things of the spirit that the big men of Belfast never seem to have appreciated very well. Somewhere among them may be the inspiration that will end forever the bitter legend."

CHARLES KEENAN

THE REASONABLE SHORES. By G. B. Stern. The Macmillan Co. \$3

IS IT JUST A PERSONAL NOTION that adolescents have been much in demand of late as source-material for fiction? In few cases are they so fortunate as to be portrayed with the humorous understanding and kindly objectivity with which G. B. Stern presents Jessamy. Called home from school to assume the role of housekeeper to her family, Jessamy is baffled by the difficulties that seem to beset the Blakes with special fury. Her mother has run away; her father, as long as she can remember, has maintained an aloof withdrawal from his family; wartime domestic problems and inefficient help are a sore challenge to her inexperience; but, most of all, she senses the lack of a unifying force in the household and strives to fulfil that most delicate of functions. Uncle Lionel, her mother's brother, has come to live with the Blakes, and there results a genuine clash as Jessamy penetrates his saccharine charm to find a selfish and implacable enemy.

Jessamy's brothers and sisters, the children of her married sister, under the fiercely protective care of their Nanny; the Morgan family, casual, boisterous—quite Jessamy's ideal as

families go—and two refugee friends of Uncle Lionel provide Miss Stern with ample scope for her ironical and affectionately detached observations. Uncle Lionel is a price-less bit of characterization—fraud to the core, self-centered under the guise of avuncular benevolence, exploiting every human experience for his dainty little vignettes, completely dependent on feminine adulation, a past master in all the arts of self-deception. It is small wonder that he assumes nightmarish qualities to Jessamy, confused as she is in the conflict of her ideals and her ineptitude, constantly shaken by tremendous discoveries—that you can sacrifice your chance to play *Ariel* at school only to experience a sickening let-down instead of glorious renunciation; that the very ones for whom you made the sacrifice can wish you had not bothered; that your brother's new wife can come into the family and bring about so much of the warmth and unity that you had not achieved.

Jessamy's assimilation of these discoveries, her growth in wisdom and her whole delightful self against such a background of personalities and motivations make for thoroughly enjoyable reading and, possibly, a deepening of the reader's appreciation of that complicated, baffling and precious phenomenon—a sixteen-year-old girl. MARY STACK MCNIFF

INITIATE THE HEART. By Sister M. Maura, S.S.N.D.
The Macmillan Co. \$1.75

IF THERE IS ANYONE still naive enough to hold the opinion, so eloquently scored by Mrs. Frances Keyes, that a nun is a pale, inhibited frustration, I recommend Sister Maura's poetry to him. In it he will find a mind formed by the double discipline of scholarship and poetry, a heart deep and wide, a shining mastery of medium, a fierce, compassionate sincerity flaming out in verses like "Against Post-War Platitudes," "English Mother," "Initiate the Heart."

There is no waste in this poetry, no weakness, no obscurity masquerading as subtlety. One of the loveliest poems in the volume, "Come Christmas," illustrates the author's power to distil a long story into a brief cry. It is a meeting on a street-car between an aged rabbi and a nun, swiftly and beautifully described, unforgettably interpreted, spanning the gap between Maryland and Isaiah's Judah. No one, I think, can draw up a list of real modern poets and omit Sister Maura without injustice. WILLIAM A. DONAGHY

A HISTORY OF THE CATHOLIC CHURCH: VI: PERIOD OF L'ANCIEN REGIME. By Rev. Fernand Mourret, S.S.; translated by Rev. Newton Thompson. B. Herder Book Co. \$4

MOTHER CHURCH, it is often said, was in exile in the seventeenth and eighteenth and early nineteenth centuries, recovering in secret from the schisms and apostasies and disasters that filled the sixteenth, and building up the sanctity and scholarship needed to win back her rightful place as guardian of Western civilization.

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The original of this work, appearing in France between 1909 and 1920, tends in a measure to see the rest of the world as reflected in France's mirror. Misleading as such a foreshortened focus might be at other periods, it is quite correct at this era, provided the papal leadership is kept clearly in view.

If a regret attaches to the work in translation—of which this is the sixth volume to appear—it is that events subsequent to the book's first appearance are not taken into account; the matter, for instance, of the Chinese Rites in this volume needs modification to bring it up to date.

GERALD ELLARD, S.J.

THE LOST MEN. By Benedict Thielen. D. Appleton-Century Co. \$2.75

ON LABOR DAY, 1935, a hurricane struck the Florida Keys, leaving death and destruction in its furious wake. Mr. Thielen has given us a vivid and unforgettable picture of this in his latest book. It is the story which dominates the scene from beginning to end, and the "lost men," with the broken trees, twisted railroad tracks and wrecked houses, are only the background for its action.

To a generation not old enough to remember the first World War and the Bonus March, he gives too vague an explanation of these men and their presence on the Keys. Had they been veterans of the second World War they would have been given medical and scientific aid in their mental and physical readjustments; but then a government didn't know what to do with them and sent the Chris Lindstroms and the Harry Lockerts down to the end of Florida, to wait out the years in frustration and hopelessness. Even in death they achieved no dignity, but were struck by the hurricane as they clung like woodlice to trees and fences. The author's style is epigrammatic and rich in figures of speech. He writes so vividly that we do not read about the hurricane; we actually experience it, and we wait as tensely and as fearfully as the forgotten men for the rescue-train which never comes.

The long, slow gathering of the storm, its swift and terrible destruction, the desolate silence after it has passed—all have the depth and clarity of a three-dimensional picture. As a novel the book leaves much to be desired; as a dramatic record of unleashed natural forces, it is unsurpassed.

ELIZABETH M. JOYCE

WHO'S WHO

JULIAN R. PLEASANTS is a research assistant in the Laboratories of Bacteriology at Notre Dame University, where he was a former student in the Department of Apologetics, and

BURNETT C. BAUER, who receives his M.A. this year from the Department of Apologetics of the same university, is publicity manager of the Ball-Band plant.

VINCENT BEATTY, S.J., a Brooklynite by birth, taught Organic Chemistry at Loyola College, Baltimore, for three years, and is at present in his third year of theology at Woodstock College. Mr. Beatty studied chemistry under Dr. F. O. Rice at Catholic University.

MELANIE STAERK, until last year professor of International Relations at Rosemont College, Rosemont, Pa., has returned to her native Switzerland, whence she writes.

WALTER DUSHNYCK is a graduate of the Universities of Louvain and Columbia, where he worked on the history of Eastern and Central Europe.

FILMS

NIGHT AND DAY. This screen biography of Cole Porter takes its characteristic coloring more from his music than the facts of his life, as reported in this elaborate musical. Some thirty of his melodies are orchestrated, sung, danced or merely included; and the story becomes a kind of musical springboard. It relates Porter's leap from law school to Tin Pan Alley, against the understandable disapproval of his parents; his enlistment in the first World War and subsequent wounding; his marriage, stage career and the obligatory happy ending. Since the Cole Porter song hits were not exactly written for the harmonium, the production numbers built around them emphasize the sophisticated tone, but the plot is intrinsically wholesome and the reconstruction of the Volstead era is agreeably restrained. The long technicolored train of dramatic and musical sequences is engineered smoothly by Michael Curtiz. Cary Grant, Jane Wyman, Alexis Smith, Monte Wooley and Eve Arden are excellently engaged in advancing the action, surrounded as they are by vocalists, and the production is well recommended for adults. (Warner)

TWO GUYS FROM MILWAUKEE. Graustark is brought up to date in a taxicab in this uneven comedy about a Balkan prince who discovers democracy in Milwaukee. The humor of the piece is on the extravagant side, with some recourse to patriotic rhetoric to keep it from falling into outright farce. The Balkan prince tires of his official tour and takes an exciting detour with a cab driver and his girl friend. The major complication arises when the prince falls in love, but the girl decides in favor of the cabbie after he proves his worth by an accidental broadcast. The republican trend has reached the Balkans meanwhile, and the prince settles for a more remunerative job in Milwaukee. Considering the locale, he could have become a prince of Pilsen. David Butler attempts to give the broad situations overtones of homely democracy; and Jack Carson, Dennis Morgan and Joan Leslie play the romantics with comic assistance from S. Z. Sakall. The whole is not so amusing as some of its parts, but it is diverting enough on the family level. (Warner)

COURAGE OF LASSIE. Hollywood's better nature comes to the fore again in the presence of the noble animal, and this film unfolds a leisurely story of a war-trained dog with an adjustment problem all its own. The canine stands trial for chicken-slaughter and is saved by its young mistress on a plea of combat fatigue. The direction of Fred Wilcox pulls all the stops on wholesale emotion, and the background is rich in beautifully photographed color scenes of animals and the great outdoors. Elizabeth Taylor dominates an excellent cast including Frank Morgan, Tom Drake and Selena Royle; and the younger set will be especially charmed by this top-flight sentimental idyll. (MGM)

DANGER WOMAN. Time and audience-interest stand still as the eternal triangle and the atomic bomb compete in the complications of this minor entertainment. His wife returns to a physicist who has become enamored of his secretary, but the motive is larceny rather than love. The wife is murdered by another ardent collector of formulas, and the scientist solves his double problem by unmasking the murderer and forsaking the secretary. Lewis Collins' handling of the pat action is standard, with Brenda Joyce, Don Porter and Patricia Morrison pretending to be people instead of the cardboard types they are. It is mild adult fare. (Universal)

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THE AMERICA PRESS

PARADE

THAT THE EARS of the future will be filled with the voices of the present admits of little doubt . . . Not only the speeches but even the private conversations of today are being increasingly recorded and preserved for the years ahead. . . . A striking instance of the preservation of conversations came to light recently when members of Congress discovered, to their dismay, that since 1940 their conversations with Army officers who handled supplies were recorded by the War Department and carefully filed away in the Pentagon Building. . . . The canned dialogs of the Congressmen with the officers and the other preserved modern talk will very probably provide a rich and unique contribution to the teaching of history and the entertainment of families in the home. . . . Some father of the future will very likely say to his son: "Johnny, run off those World War II conversations of Congressmen and Army officers," and, as Johnny obeys, the family will hear past history in the making. . . . That the world of tomorrow, ringing with the voices of yesterday, will be strikingly colorful appears certain . . . We can imagine how colorful by envisaging what our present-day world would be like if telephones and recording devices had been invented centuries ago. . . . What thrills would enliven the modern world if it possessed recordings of famous voices out of the historic past. . . . A modern father, in such an event, might at this very minute be instructing his boy: "Johnny, turn on one of those telephone conversations between Bacon and Shakespeare."

Bacon: Master Will, art thou there? I called thee up to say how well I like thy latest play.

Shakespeare: A thousand thanks to thee, Master Francis.

Bacon: I grieve 'tis so long since we held discourse.

Shakespeare: 'Tis true, and believe me, 'tis pity.

Bacon: Hast thou heard that Cynthia lies ill and greatly feareth death.

Shakespeare: 'Tis sad. And yet, I ween, the sense of death is most in apprehension.

Bacon: Aye. Men fear death as children fear to go into the dark, and as that natural fear in children is increased with tales, so is the other.

Shakespeare: In a sense, Master Francis, we are such stuff as dreams are made on: and our little life is rounded with a sleep.

Bacon: True, very true. Master Will, hast seen the latest pamphlet that promoteth atheism?

Shakespeare: Within the hour, I have perused it. 'Tis a tale told by an idiot, full of sound and fury, signifying nothing. How infinitely superior to this villainous pamphleteer is the man who giveth his soul to his captain Christ; who kneels before those blessed feet which were nail'd for our advantage on the bitter cross.

Bacon: Truly so. For mine own self, I had rather believe all the fables in the legends than that this universal frame is without a mind. A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind about to religion.

Shakespeare: Indeed, Master Francis, the music of eternity plays in immortal souls; but whilst this muddy vesture of decay doth grossly close it in, we cannot hear it.

Bacon: Well spoken. It hath been a pleasure holding telephonic discourse with thee again, Master Will. 'Tis my hope we shall meet soon.

Shakespeare: And mine, Master Francis. Good day to thee. . . .

JOHN A. TOOMEY

CORRESPONDENCE

ST. ANSGAR'S LEAGUE BULLETIN

EDITOR: Each year, with very beneficial results for its work, the annual Bulletin of St. Ansgar's Scandinavian Catholic League has received a notice in AMERICA. For its forty-fourth year, the Bulletin is now out for 1946. Copies of it are sent free to members of the League; but individual copies are also gladly sent without charge to anyone who will mail a request to the Secretary, Mrs. W. J. Root, 114-19 201st Street, St. Albans 12, N. Y., or to any of the League's officers.

The 1946 Bulletin carries an inspiring message from AMERICA's editor, Father LaFarge, who calls attention to the enormous increase in the activity and the world importance of the work of the Catholic Church in Denmark, Finland, Norway, Sweden and Iceland, through its ministrations to people of all European nationalities whom war's fortunes have in one shape or other cast upon Scandinavian shores. The relatively small body of Catholics in these countries is working against tremendous odds to cope with its new responsibilities as well as with its new opportunities to practise truly Christian charity toward peoples of other lands as well as their own, and to make their own faith better known to fellow-countrymen and strangers alike. At the same time, the coming of so many of the Poles and the Baltic peoples to Scandinavia is helping greatly to spread the Catholic faith in that region, where for so long the faith has been looked upon as a mere memory of medieval times.

The recent election of a naturalized American citizen of Danish birth, Max H. Sorensen, as national Commander of the Catholic War Veterans, is a reminder of the rapidly increasing part that Catholics of Scandinavian origin are coming to play in the life of the Catholic Church in the United States.

News of Scandinavian Catholics, and of the groups in the Middle Western States and here in the East who are interested in their problems, is once more afforded by the Bulletin, as well as a wealth of information about Church conditions in the various Scandinavian lands.

Accompanying the copies of the Bulletin this year is a neat twelve-page Prayer Leaflet, containing the most common prayers of the Catholic Church in five languages: Norwegian, Swedish, Finnish, Danish and Icelandic—something that long has been desired.

New York N. Y.

ELLA PETERSEN

DON'T TRIP ON RED TAPE

EDITOR: In the current issue of your paper there is a letter from Winifred Moulton which touched my heart. It is anent the plight of the Capuchins in Paris who are without tinned meat, soap and coffee! A Frenchman without soap could be tolerated but not one without coffee; so, when I next called Gristede's I demanded every bit of tinned meat and coffee and soap they could spare, not knowing about the regulations.

I spent an evening tying up the package, of which I was quite proud. It weighed 22 pounds and, when I asked my lads to admire it, they said all it required was for me to call the bearers and the beaters and go out on safari! Certainly I had 6,189 knots in it.

Then it occurred to me to call the postoffice, and they told me the regulations. (When is the postoffice sans regulations?) Because I know that many people must have

shared my experiences, may I pass the regulations on for general circulation?

One may send a package to Paris, France, weighing not more than 11 pounds, at intervals of seven days. The Custom House declaration which is needed is to be procured at the postoffice.

My untying of that package, the bringing up of the household scale, the fervent prayer that the cold and deadly postal men would overlook an ounce or two, this may all be counted under that penance which we must all do in this life.

But I pass it on, in the spirit of Christian charity, not wanting another subscriber to pant to the postoffice and be told: "No, Madam [or Sir], take that home and untie it" and so forth and so on *ad infinitum*.

New York, N. Y.

ELIZABETH G. LAMB

TOYS FOR TOTS

EDITOR: *Les Dames de Saint-Maur* have seven girls' schools in the Principality of Monaco. One of my ex-teachers there writes me they have no dolls for the little children of the free-schools.

Would any AMERICA readers have any old dolls or stuffed animals stored away, that they would give to these toyless little girls? If so, God bless them, and they may send them either direct to Mme. St. Edouard, Pensionnat St. Maur, Monaco, France, or to me, and I shall forward them.

E. GAGE

New York, N. Y.

Room 2020, 51 Madison Ave.

HELP FOR MOTHERS

EDITOR: *L'Aide aux Mères de Familles* ("Help for Mothers"), was founded in 1920 by Madame Edouard Viollet to bring relief to overworked and sick mothers through a Helper who would take care of the children and the housework while allowing the mother to get a proper rest.

At present the Federation of the Association of *L'Aide Aux Mères de Familles* counts 160 centers in France, North Africa (Tunisia, Algeria, Morocco) and Corsica. Since January 1, 1946, thirty-five other cities have requested the opening of these centers. During the year 1945 our organization helped 25,000 families.

France, now so worn out, can no longer bear alone the expense of this most necessary relief association. Madame Edouard Viollet, at the venerable age of 74, is now in this country for the first time and is soliciting the help of the American people for her enterprise.

Undernourished and overworked French women cannot sustain normal pregnancy. Many babies today are premature, and consequently need more care in nursing.

Something must be done to help these European mothers save their babies.

Through the committee of French American Wives, we have started a subscription for *L'Aide Aux Mères*. Donations should be addressed to: Committee of French American Wives, 390 Park Ave., New York 22, N. Y. for the *Aide Aux Mères*.

We hope that our appeal will be understood and will be rewarded with your generous cooperation.

New York, N. Y.

DORA RIVIERE

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THE WORD

OF LATE YEARS THERE have been several autobiographical books written by escaped exiles from Russia describing life in that unhappy land. After reading one of them, a well-known priest marveled at the fortitude of the author, who had suffered incredibly before he finally became disillusioned by the doctrines for which he had endured so much. The priest deplored the fact that the writer had undergone tortments as terrible as those of many a martyr or confessor, but without the supernatural motivation which sanctified their sufferings. His tortures were borne in testimony to untruth; his was "martyrdom without a motive."

In an oblique way that priest was pointing out a modern example of the truth stated in the gospel for the eighth Sunday after Pentecost: "For the children of this world are in relation to their own generation more prudent than are the children of light." The gospel is the story of the stealthy steward who knew that his master had discovered his dishonesty and intended to discharge him. He was not able to return to manual labor, the alternative of begging was unthinkable; and so, to guarantee his own security in the uncertain future, he treacherously reduced the indebtedness of his master's debtors, thereby making friends who would succor him after his downfall. The master praised the prudence of the steward. Not that he indorsed his dishonesty; he simply admired the shrewd foresight and cunning of the man.

The "children of this world," those who are interested only in the values of this earth, have their own erroneous idea of success, and to attain it no sacrifice is too great, no labor too onerous.

Making a distinction between what constitutes true patience and false, St. Robert Bellarmine says that pseudo-patience has its martyrs too. They bear anything—heat, cold, loss of reputation—and for what? To increase fortune, satisfy passion, gain prestige. St. Paul takes the example of the athletes who condition themselves by great sacrifice and abstinence. But even if they are victorious they achieve only the petty thunder of applause and Housman's "garland briefer than a girl's."

We shrink in terror from disciplines which they embrace for a perishable crown; we could not bring ourselves to such austerity even to secure the imperishable coronet of eternal glory (1 Cor. 9:25). In their worldly wisdom they read us a lesson in zeal and asceticism; and we who should convert them to other-worldly habits of thought by the "noble contagion" of example are all too often infected instead with their earthy outlook.

The lady who will sit for hours in a minor torture chamber to get a "permanent" may paradoxically complain at the length of church services. She has not time to make a meditation on the real meaning of "permanent"—a word which can never flower to full significance short of eternity. The man who plans carefully ahead, pays high prices to a ticket speculator and sits for hours at a "double-header" may be the very one who moans that the church pews are unrelenting and the liturgical pace too leisurely. People will diet heroically to remain stylishly slim, becoming, as Paul says in today's epistle, "debtors to the flesh"; but they will not watch vigilantly lest they grow gross of heart and soul and fall under the wrath of Christ (Matt. 13:15).

How stupid it is to waste our substantial strength on the transitory and to give God only the husks and rind of our energies. "If you live according to the flesh," Paul warns in the epistle, "you will die; but if by the spirit you mortify the flesh, you will live." **WILLIAM A. DONAGHY, S.J.**

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